THE *True DOCTRINE* OF MORTIFICATION: AND SINCERITY IN OPPOSITION TO HYPOCRISIE.

TOGETHER WITH

The nature of Unthankfulneſs, AND *The Hearers Duty.*

By that faithfull Servant of Jeſus Chriſt,

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PROV. 15. 23.

A word ſpoken in due ſeaſon how good is it!

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To the Reader.

Christian Reader,

THe *Author of theſe Treatiſes is ſufficiently known and approved, his works do praiſe him in the gates. He was indeed a workman that needed not be aſhamed: He was not a blazing comet, to ſhew his own parts, but a genuine ſtar*

to lead men to Chriſt. It is the unhappineſſe of our age, that men deſire rather to have their ears tickled, then their hearts affected; and it is the ſin of many jingling Preachers, that they minde rather the humoring of their hearers fancies, then the ſaving of their ſoules, little conſidering that of Seneca, Æger non quærit medicum eloquentem ſed ſanantem, *ſick men are not bethered by Phyſitians ſuger'd words, but by their skilfull hands. Such an one was not*

the

the reverend Author of theſe Sermons; we that had the happineſſe to be better acquainted with him, can truly ſay that he did not preach himſelf, but Jeſus Chriſt his Lord, and himſelfe the Churches ſervant for Jeſus ſake.

Here are preſented to thee old Doctrines which will not gratifie that itch of novelty which is now become epidemicall. Here are common Doctrines which will not humour that affected ſingularity of which

moſt men are ſick. Here are plain Doctrines that will not comply with the curious palates of this wanton age. How ever do thou remember that counſell of the Prophet, Enquire for the good old paths, ſo ſhalt thou finde reſt for thy ſoule; *It may be thou haſt wander'd through all the points of the Compaſſe, and haſt perceived in thy ſelf nothing but diſquietneſſe and unſettlement: It will therefore be thy wiſdome to returne to the right point, to come to thy*

firſt

firſt husband, for then it was better with thee then now. Here thou wilt find if not placentia, *yet* ſanantia, *if thy palat be not pleaſed, thy heart may be bettered, if thou doſt not wilfully hinder it.*

The firſt part concernes Mortification, in which the Authours judgement is the more to be valued, becauſe his heart was a Commentary upon his Text, and his owne experience was a ſeal to his Doctrine.

The ſecond part is concern-

cerning Sincerity, a thing never more in mens mouths, and yet we have juſt cauſe to fear, never further from their hearts. If thou haſt ſincerity, here is a glaſſe wherein thou mayeſt ſee thy face with comfort; if thou wanteſt it, here is a glaſſe alſo wherein thou mayeſt ſee the beauty of it, and be enamored with it.

The third Treatiſe relates to that great duty of Thankfulneſſe and ſin of Unthankfulneſſe: Here is a Booke wherein thou mayeſt read thy en-

engagements to be thankeful, and thy doom if thou art not thankefull.

Laſtly, here are two ſhort exerciſes concerning hearing the Word of God, which were delivered at the Morning Exerciſe, and ſo calculated to the ſhortneſſe of the time allotted for that work.

We have only this to add, that theſe Sermons are not irregular births, but have been either Collected out of, or Compared with his own Notes, and taken from his own mouth by the pen of

a

a ready Writer. Our deſire is that thou wouldeſt candidly accept of them, diligently read, and conſcientiouſly practiſe thoſe great duties that are here preſſed. This, as it will tend to the comfort of thy own ſoul at that great day of account, ſo will it exceedingly refreſh and incourage

Thy ſervants in the work of the Goſpell,

Edm. Calamy,
Simeon Aſhe,
Jer. Whitaker,
Will. Taylor,
Matt. Poole.

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SERMON, I.

Rom. 8. verſ. 13.

For if ye live after the Fleſh, ye ſhall dye: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

WHat *Moſes* ſaid to *Iſrael* in *Deut.* 30. 19. [*I have ſet before you life and death, bleſſing and curſing, therefore chuſe life, that both thou and thy ſeed may live*] is the ſumme and ſcope of this ſubject I am now to treat on, a Treatiſe that may not only invite, but crave your ſerious attention and conſideration, for they are matters of great concernment, of *life* and *death*: *If you live after the Fleſh, you ſhall dye: but if you through the Spirit do mor-*

tifie the deeds of the body, you ſhall live.

The Context. This Chapter out of which my Text is taken, contains in it the *great Charter* of a Chriſtian, wherein are enrolled the many *priviledges* of *beleevers*; and yet amongſt them, are here and there mingled and interſperſed many fearfull *threatnings* and comminations: amongſt the reſt this is one in my Text, *If you live after the Fleſh you ſhall die.* I ſhall not ſtand long upon the explication of the words, they being very plain and obvious to the weakeſt capacity.

The Text opened. *If you live after the fleſh*] All men that are alive, live in the Fleſh, but no man ſhould live after the Fleſh, if you live *after the Fleſh*, (that is) after the ſinfull motions, and corrupt dictates of Nature; To *live after the Fleſh*, implies theſe three things.

1. What is meant by living after the Fleſh. 1. Continuance and conſtancy in a way of ſin, it is not ſaid, if you *doe* after the Fleſh, ye ſhall dye; for ſo the beſt of Gods children do: but yet they do not *live* after the *Fleſh*, they do not make a trade of ſin; to *live after the Fleſh*, notes a continued act of ſin.

2. 2. It notes not only conſtancy and continuance, but alſo complacency and delight in ſin; men are wont to rejoyce in life, and ſo to *live after the Fleſh*, implies a delight and complacency in ſin.

3. It

3. It implies a great deal of induſtry and labour in the wayes of ſin; it is one thing for ſin to follow after you, and another thing for you to follow after ſin: in *Gal.* 6. 1. ſaies the Apoſtle there, *Brethren, if any man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one with the ſpirit of meekneſſe.* A godly man, ſin runs after him and overtakes him; but a wicked man he runs after ſin, and overtakes ſin: it is one thing for corruption to dog thee, and another thing for you to run after ſin, and the ſatisfying the deſires of the fleſh and of the minde: to *live after the Fleſh*, denotes conſtancy, complacency, and induſtry in the wayes of ſinne. 3. Gal. 6. 1.

The corrupt dictates and motions of the body are called *Fleſh* for theſe Reaſons.

1. Becauſe ſin is in the *Fleſh*, as well as in the *Spirit*; the *members* of the body are corrupt as well as the ſoul, *Jam.* 4. 1. *Reaſ.* 1. Jam. 4. 1.

2. Becauſe ſin is naturally as dear to a man as his own fleſh, and hence it is that it is compared to the *right eye*, and *right hand*, &c. *Reaſ.* 2. Mat. 5. 29, 30. Rom. 6. 13.

3. Becauſe ſin is acted by the Fleſh, and that being the inſtrument of acting ſin, it is called by the name of it. Sin was in us as ſoon as we put on fleſh, and *Reaſ.* 3.

will be in us as long as we live in the
Pſal.51.5. fleſh: as in *Pſal.* 51. 5. ſaies *David, I was*
Rom. 7. *ſhapen in iniquity, and in ſin did my Mother*
24. *conceive me,* and ſin will remain in us as long as we live in this world.

If you live after the Fleſh, you ſhall dye] Dye! that is good newes, it were well for a man that takes his ſwing in ſinfull delights and pleaſures that he might die like a beaſt, that there might be an end of him; but this muſt not ſo be underſtood as if the ſoul ſhould die eternally, but *you ſhall dye,* that is, you ſhall incurre damnation, *if you live after the Fleſh.*

Obiect. *Obj.* But here ſome may aske, how the *Apoſtle* could ſay that they that live after the Fleſh ſhall *die,* whereas the damned
Mar.9 24. in Hell fire ſhall live in thoſe torments perpetually, *Mark* 9.44.

Anſw. *Anſ.* Though the wicked ſhall live in hell, yet their damnation is called a *death*
1 Tim.5.6. for two reaſons: 1. Becauſe that in Scripture phraſe, that doth not deſerve the name of *life,* that doth not enjoy comfort with it: and the Scripture doth expreſſe a doleſull and diſmall eſtate by the name of *death.* 2. It is called death, becauſe they are eſtranged and ſeparated from God who is life.

If you live after the fleſh, you ſhall die: but if ye through the Spirit do mortifie the deeds of the body, you ſhall live: If you [*through the*

the Spirit;] you may ſin by your owne ſtrength, but you cannot mortifie ſin, but by the ſtrength of the *Spirit*.

Doe *mortifie the deeds of the Body*] that is, do keep under, and ſubdue the power and predominancy of ſin, if you mortifie *the deeds of the body*, that is, thoſe ſins that are acted in the body, then you ſhall *live*, not everlaſtingly here, but you ſhall *live* (that is) for ever in heaven, you ſhall be ſaved: and this is that indiſpenſable condition upon which God hath entailed ſalvation, *If you through the Spirit mortifie the deeds of the body, you ſhall live.*

And now having thus opened the words, I may once more ſay unto you as *Moſes* to *Iſrael*, *Behold, I have ſet before you this day, bleſſing and curſing, life and death, therefore chuſe which you will have.* I have ſet before you *life*; *if you through the Spirit do mortifie the deeds of the body, you ſhall live*: And I have ſet before you *death*; *if you live after the Fleſh, you ſhall die*: therefore now chuſe you whether you will be *ſaved* or *damned*, whether you will *live* or *die*.

The great ſcope of the *Apoſtle* in this Chapter, is to ſtirre up and preſſe beleevers to walk worthy of their juſtification; though Chriſt does all for us in point of *Juſtification*, yet we muſt doe

ſomething too; though Chriſt juſtifies us from the *guilt of ſin*, yet we muſt labour likewiſe to be freed from the *filth of ſin*: and this exhortation the *Apoſtle* preſſeth home upon them by three arguments, in *Rom.* 8. 12, 13. *Brethren* (ſayes he) *we are debters, not to the fleſh, to live after the fleſh*; no we are *debters to the Spirit, to live after the Spirit*; we are indebted to God, to mortifie our ſins and corruptions, and it's a part of equity and common honeſty to pay what we owe.

Rom. 8. 12, 13.

1.

2. He preſſeth it upon them by the ſad conſequence of their not walking worthy of their juſtification: *if you live after the Fleſh, you ſhall die*: And,

2.

3. He preſſeth them to it, by the great benefit and advantage that will redound to them upon the performance of this duty: *If you do through the Spirit mortifie the deeds of the body, you ſhall live.*

3.

8. Doctrinall concluſions drawn from the Text.

Before I ſhall come to the diſtinct handling of the words, and inſiſt upon thoſe points I intend principally to treat of, I ſhal only from the general view and aſpect of the Text, draw out ſeven or eight doctrinall concluſions, that ſo you may ſee the ſtrength of the Text, and how many obſervations this ſhort Text will afford, I will but only name them.

Conſid. 1. 1. From the conſiderations of the perſon

ſons, who they were that *Paul* doth here write to, *If you live after the Fleſh, you ſhall die*; they were not wicked men only, ſuch as were in a ſtate of Paganiſme, *unbeleevers*, but thoſe alſo that were in a converted eſtate, *true beleevers*, to theſe does *Paul* uſe this commination. From whence I would note,

That comminations and threatnings are to be preſſed upon converted, as well as unconverted men. Doct. 1.

It is very obſervable, that the word of God is not only compared to *milk*, 1 *Pet.* 2.2. which is of a pleaſant taſt, but it is likewiſe compared to *ſalt*, *Col.* 4. 6. for the godly have a great deal of rottenneſſe and corruption in them, which muſt be eaten out by the ſalt of the Word, and they thereby kept pure and ſpotleſſe. 1 Cor. 3.2. Mat. 5.13.

2. The Apoſtle doth not only preach *comfort* to beleevers, juſtification to them, that *there is no condemnation to them that are in Chriſt Jeſus*, but he likewiſe preacheth *threatnings* to them. From whence obſerve, Conſid. 2.

That doctrines of terrour ought as well to be preſſed upon beleevers, as doctrines of comfort and conſolation. Doct. 2.

And therefore they do but preach half the will of God, that do only handle doctrines of comfort, and never preſſe

to duty, and encourage men to the practiſe of godlineſſe.

Conſid. 3. 3. The Apoſtle doth not only preach *terrour* and *comminations*, but he doth alſo joyn to theſe threatnings *doctrines of comfort*: from whence obſerve further,

Doct. 3. *That when Miniſters do preach doctrines of terrour and commination, they ought to mingle with them, doctrines of comfort and conſolation.*

And therefore as they are to blame that do alwayes preach doctrines of comfort, ſo likewiſe they are blameworthy that do never preach comfort: a variety of doctrine, ſets off a mans miniſtery with a greater luſtre, and beauty, and efficacy upon the hearts of the hearers.

Conſid. 4. 4. From the method the Apoſtle uſeth here, he firſt preacheth terrour before he preacheth doctrines of comfort, *If you live after the Fleſh you ſhall die: but if you through the Spirit do mortifie the deeds of the body, you ſhall live.* From whence we may obſerve this doctrine,

Doct. 4. *That when Chriſtians grow ſenſuall, wanton, and careleſſe, and remiſſe in duties, laying aſide that holy watchfulneſſe and care they were wont to have, at ſuch times as theſe doctrines of terrour are more needfull and neceſſary then doctrines of comfort.*

Conſid. 5. 5. From the addition of this phraſe in

in the Text, [*through the Spirit:*] *if you through the Spirit do mortifie the deeds of the body*, it is not ſaid in the former part of the verſe, *if ye* [through the power of the Devil] *do live after the Fleſh, ye ſhall die*; but here theſe words are added, *if you* [*through the Spirit:*] from whence obſerve,

That a man may commit ſin by his own ſtrength, but he cannot mortifie ſin but by the help of the Spirit. Doct. 5.

Thou that art a ſingle man canſt as ſoon deſtroy a whole army of men with thy own hand, as ſubdue one ſin by thy own power: any man may wound himſelf, but every man cannot heal himſelf; you may commit ſin, but you cannot purge out ſin; a man may eaſily run down a hill, but it is very difficult getting up a hill; ſo a man may eaſily commit ſin, but he cannot mortifie ſin but by the ſtrength of the Spirit.

6. *If you through the Spirit do mortifie the deeds of the Fleſh*, obſerve further, Conſid. 6.

That in every regenerate man, there are ſome deeds, and remainders, and reliques of ſin and corruption ſtill left. Doct. 6.

And from hence we may learn further, Conſid. 7.

That Chriſtians do ſtand in need of mortification as well as other men, they have ſome unbridled paſſion, or untamed affection, or unruly luſt, that hath need to be tamed, as well as other men. Doct. 7.

God-

Godly men need ſometimes to be tamed, and hampered, and mortified as well as others, the worſt of men in the world.

*Conſid.*8. And laſtly, we may obſerve from the words, this doctrinall concluſion,

*Doct.*8. *That men may expect their condition to be in another world, anſwerable to what their carriage and converſation is in this world.*

Art thou a man that giveſt way to the vain and ſinfull deſires and corrupt motions of thy own heart? let me tell thee, that as ſure as thou art alive this day, if you continue aud go on in this courſe, you ſhall die, and be damned, and undone for ever: *if you live after the Fleſh, you ſhall die:* but if thou art a man that doſt labour to bridle and keep under thy unruly luſts, and untamed affections, that grace may get the victory over your corruptions, and that ſin may not rule and reign in your mortall bodies, you are in the ready way to obtain life everlaſting: And therefore I beſeech you my brethren, do not think nor reaſon thus with your ſelves, If I ſhall be ſaved I ſhall be ſaved, though I live never ſo profanely; and if I ſhall be damned, I ſhall be damned, let me do what I will to the contrary; do not argue thus, for here you ſee the Scripture tels you expreſly, that *if you live after the Fleſh you ſhall die: but if you through the Spirit do mortifie the deeds of the body, you ſhall live.* And

And thus I have given you theſe 8. Doctrinall concluſions from the generall ſcope and aſpect of the words, I ſhall now draw out 3. Doctrines more which I intend to inſiſt upon.

If you live after the Fleſh, you ſhall die: from whence obſerve this Doctrine in the firſt place,

That living to the world, after the ſinfull motions and corrupt dictates of Nature, without labouring to mortifie and ſubdue them, is that which will bring men to death and damnation. Doctrine.

I adde this phraſe in the Doctrine, *without mortifying of them*, becauſe living after the Fleſh is put in oppoſition to mortifying the deeds of the Fleſh, if you live after the Fleſh without endeavouring to mortifie and ſubdue the motions of it, this will bring you to death and damnation; in *Gal. 6. 8.* ſayes the Apoſtle, *He that ſoweth to the Fleſh, ſhall of the Fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.* By ſowing to the *Fleſh*, is meant the following after the deſires of the *Fleſh*; and ſuch as do ſo ſhall thereby reap damnation; you that have your ſeed-time in ſin, ſhall have your harveſt in Hell, you ſhall inherit damnation, and Hell fire for ever: *if you ſow to the Fleſh, you ſhall of the Fleſh reap corruption.* Gal. 6.8.

I ſhall ſpeak to this Doctrine only in this one Sermon, becauſe my intentions are principally to inſiſt upon the other branch of the Text, *if you through the Spirit do mortifie the deeds of the body, ye ſhall live*: and therefore I ſhall only anſwer one Query, and then give you a practicall Uſe, and ſo have done.

Queſt. The *Queſtion* is this, may ſome ſay, If this be ſo, that thoſe that *live after the Fleſh muſt die*, then how may I know and be aſſured and ſatisfied in my own conſcience, that I am the man that doth thus live after the *Fleſh*, and that ſin is not ſubdued and mortified in my ſoul?

Anſw. *Anſ.* I ſhall give you two generall diſcoveries, how you may know whether ſin be unmortified in you or no, by your carriage both before and after the commiſſion of any ſin.

The 1. diſcovery of ſin unmortified.

1. By your carriage before the commiſſion of any *ſin*, when there is a longing and hankring deſire in thy ſoul to commit ſin, and a ſtudying and contriving how to act it, hereby the Scripture deſcribes an unmortified man, in *Pſal.* 36.4. *He deviſeth miſchief upon his bed, he ſetteth himſelf in a way that is not good*: when a man ſtudies and contrives how to act a ſin, and to carry it on cloſely and ſecretly, this is an argument (when upon ſuch deliberate debates and rationall conſultations

Pſal. 36.4. Pro. 6.14.

tations, a man ſets himſelf in a way that is not good) that he hath an unmortified heart; and therefore if it be thus with you, that you do plot, and ſtudy, and contrive how to commit ſin; it is a ſtrong argument that the power of ſin is not ſubdued and mortified in you.

2. Diſcovery of ſin unmortified.

2. A corruption is unmortified in the ſoul, when a man is more eager to commit the ſin unto which he is tempted, then he is to reſiſt it, when a man is all on fire as it were, and ſo eager in the purſuit of a luſt, to the ſatisfaction of which he is tempted, that he caſts away all thoughts of reſiſtance: this argues ſuch a man to have an unmortified heart. A godly man that hath the power of mortifying grace upon his heart, he may fall into the ſame ſins as thou doeſt; but yet he encounters with them, and takes more care how to reſiſt ſin then to act it: but now (it may be) all thy thoughts are taken up how to ſatisfie thy luſt, and act this ſin with ſecrecy, but not at all to reſiſt it: this is a ſign of a very unmortified heart.

3. Diſcovery of ſin unmortified.

3. When men do never vent and put forth their ſtrength in prayer againſt thoſe corruptions to which they are moſt ſubject: when men are aſſaulted with one ſin one day, and another luſt another

ther day, and yet never go to God by *prayer*, to beg for ſtrength and mortifying grace to reſiſt and keep under theſe corruptions: this is a ſign of a very unmortified heart: In *Pſal.* 51. 15. ſaies *David, Oh Lord open thou my lips*: one obſerves from hence, that as long as *David* lay under the guilt of his *ſin*, all that time his mouth was ſhut, he could not pray to God; and therefore it is that after he had confeſſed his ſin he begs, *that God would open his lips, that he might ſhew forth his praiſe*: as long as your mouth is ſhut that you cannot pray againſt your corruptions, it is a ſign that ſin is not yet *mortified* in you.

Pſal.51.15.

4. Diſcovery of ſin unmortified.

4. When corruptions and temptations to ſuch and ſuch ſins, do moſt of all trouble you and diſturbe you in holy duties, when a man is in an ordinance, and a luſt ſhal tempt him there and fill his heart full of wickedneſſe and worldly mindedneſſe; when ſin and corruption ſo ſeiſeth upon your heart, that you cannot tell what a Miniſter ſayes in a whole hour together, this argues that you have a very unmortified heart: in *Jer.* 23. 11. ſaies God there, *In my houſe have I found their wickedneſſe.* When you give way to ſinfull thoughts, and covetous imaginations even in Gods houſe, in the midſt of holy duties, this diſcovers not only

Jer. 23.11.

an

au unmortified, but a very impudent heart, the Devil does (as I may ſo ſay) raviſh thee, and deflowre thee even in Gods preſence: as many young men come to Church, to look after and gaze upon handſome women, to cheriſh their luſt and ſpeculative wantonneſſe in them; take heed of this, for it is an argument that you live after the Fleſh, when you give way to ſuch ſinfull temptations in holy duties, when you ſhould be attending God in his Ordinances.

5. It is an argument that ſin is unmortified in thy heart, when the recalling to minde of thy former ſinfulneſſe does not humble thee, but rather ſtirre up thy corruptions afreſh in thy heart, to plot and contrive how to commit the ſame ſins again: it may be thou haſt been a drunkard in former time, and now thou calleſt to minde this ſin with delight, and ſtudieſt how to be drunk again: or an old fornicator or adulterer, and now thou remembreſt it, and contriveſt how to commit this ſin again; this is a ſign of a very unmortified heart: in *Ezek.* 23. 19, 21. *Thus thou calledſt to remembrance the lewdneſſe of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth.* The children of *Iſrael* by calling to remembrance their adulteries in *Egypt*, they fell again to their ſinfull pleaſures.

5. Diſcovery of ſin unmortified.

Ezek. 23. 19, 21.

6. When

6. Diſcovery of ſin unmortified.

6. When a temptation to ſin is quickly and eaſily cloſed with, when thou canſt commit a great ſin upon a ſmall temptation, when thy heart is like Gunpowder to ſin, touch and it takes, as it was with the young man that the Harlot met, in *Prov.*7. 22. it is ſaid, *he went after her ſtraightway*, this is a ſign of an unmortified heart.

Pro.7.22.

3. Characters of an unmortified heart, after the committing of ſin.

And thus I have given you 6. Characters (before the committing of ſin) of of an unmortified heart: now there are 3. Characters more (that I ſhall lay down of an unmortified heart) after the commiſſion of any ſin. As,

Char. 1.

1. If you finde more joy in the pleaſure of ſin after the commiſſion of it, then you do of ſorrow for committing of it; if you have more joy in regard of the ſweetneſſe of ſin, then you have ſorrow in the conſideration of the evill of ſin. And,

Char. 2.

2. When you cannot indure a reproof for any ſin you have committed, this argues an unmortified heart: when men are like nettles, that if you touch them never ſo little, they will ſting you, ſo when you are told of your *drunkenneſſe* or *uncleanneſſe*, or the like, you cannot away with it, but doe rage, and brawl, and wrangle; this ſhewes that you are aſleep and dead in ſin, when you cannot endure

endure a reproof, nor abide to be awakened out of it; it is a ſign that you love ſin well, when you cannot abide it ſhould be ſpoken againſt: ſaies the *Apoſtle* in *Jam.* 1. 19,21. *Let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.* When the word of God doth reprove you for a ſin, you ſhould be ſlow to wrath, not apt to be enraged at every reproof, but *to receive with meekneſſe that ingraffed word that is able to ſave your ſouls*, verſ. 21. an unmortified heart is very ready to ſtorm, and fume, and fret when he is reproved. Jam. 1. 19, 21.

3. When you take more care after the committing of a ſin, to keep it ſecret from the view and knowledge of men, then to repent and be humbled for it in the preſence of God, when you labour rather to hide it then repent of it; this proceeds from the predominancy of ſin and corruption in thy heart. *Char.* 3.

And thus I have given you 9. Diſcoveries of an unmortified heart, the Lord give you all grace ſeriouſly to enquire into your own ſouls whether you are mortified men and women, or no.

The Uſe that I ſhall make of this ſhall be of reproof, If it be ſo that thoſe that *live after the fleſh ſhall die*, Oh then how blameworthy are all you that do incurre this diſmall judgement of eternall death, that rather then you will kill your ſins, Uſe of reproof.

ſin ſhall kill thy ſoul: It is reported of the *Baſilisk*, that if thou doſt not kill him he will kill thee: and ſo it is here, if thou doſt not kill thy ſins, thy ſins will be the death of thy ſoul; and therefore how blameworthy are you, that will rather ſuffer ſin to kill your ſouls, then you will take any pains to mortifie and ſubdue your ſins?

I have read of a man that loved a Fox ſo well, that notwithſtanding the Fox had pulled out the bowels of one of his children, yet he would not part with him: and ſo now I fear that there are many of you that harbour ſuch ravenous luſts and corruptions in your hearts, that will deſtroy your ſouls, and yet will not part with them, but ſuffer them to rule and reign in you; never going unto God by prayer, to beg for mortifying grace to ſubdue and keep them under. And thus I have done with the firſt branch of the Text, *If you live after the fleſh, you ſhall die.*

SER-

SERMON, II.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

I Now come to fall upon the 2d. part of the words, *but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.*

Mortifying the deeds of the body cannot be underſtood of the religious deeds of the body, for they are to be cheriſhed; nor of the naturall deeds of the body, as eating and drinking; but it is to be meant of the ſinfull actions that are done by the body, ariſing from the temptations and injections of Satan, or the corrupt dictates of our own ſinfull nature: *If you mortifie the deeds of the body, you ſhall*

live: you ſee here (beloved) the Lord does walk in waies of contrariety to the judgements of fleſh and bloud; he bids us *mourn and ſow in tears*, and then *we ſhall reap in joy*. He bids us *die*, and tels us this is the way to *live*, and no way can be more contrary to fleſh and bloud; and yet there is no other way to live but this: we muſt firſt die to *ſin* and the *world*, before we can live a *life of grace*; and we muſt die a *naturall* death, before we can come to live a life of *glory*.

There are two obſervations that I ſhall draw from this latter part of the Text.

Doct. 1. 1. *That mortification of corruption is a neceſſary qualification required in every perſon that ſhall obtain ſalvation: If you mortifie the deeds of the body, you ſhall live.* And,

2. From the addition of this phraſe, (*through the ſpirit*) *if you through the ſpirit do mortifie*; Obſerve from hence,

Doct. 2. 2 *That though a man can commit ſin by his own ſtrength, yet he cannot mortifie ſin, but by the ſtrength of the ſpirit.* Theſe are the two points I intended to inſiſt upon from this latter part of the Text. I ſhall by Gods aſſiſtance ſpeak to the firſt of them, in ſeverall Sermons; but ſhall only at this time lay down ſomething by way of introduction, to this needfull *doctrine of mortification*; and then I ſhall come to handle thoſe

thoſe things that are moſt uſefull and neceſſary to be known about this doctrine, I ſhall give you the *nature* and *characters* of it, and the falſe miſtakes about it, and the jealouſies of godly people, whereby they think they are not mortified when they are, &c. At preſent I ſhall only ſpeak ſomething introductory, to the clearer handling of the point, *that mortification and corruption is a neceſſary qualification, required in every perſon that ſhall attain to ſalvation.*

I ſhall firſt lay down 8 or 9 cautelary Rules to thoſe that are unmortified, then ſo many more to ſuch as are mortified; I ſhall begin with the firſt to thoſe that are unmortified. Nine Rules to thoſe that are unmortified.

1. Count not the reſtraining of ſin from coming into act, to be a real mortifying of ſin: reſtraining grace is not mortifying grace, as in *Gen.* 6. 20. ſaies God there to *Abimelech, I with-held thee from ſinning againſt me, therefore ſuffered I thee not to touch her*: He had ſin reſtrained but not mortified. As a Lion confined within the grates, is a Lion ſtill, though he cannot go about to devour his prey; ſo though men are reſtrained from acting thoſe ſins to which they are inclinable, yet the reſtraint of ſin is not to be taken for the mortifying of ſin. A man may for a time lay a curb and reſtraint upon his luſts, that they do not *Rule* 1. Gen. 20. 6.

come forth into act, without the power of mortifying grace: a man may bridle a luſt for many years, and yet the luſt remain unmortified; therefore I ſay, do not count the reſtraining of a ſin to be the mortifying of a ſin.

Rule 2. 2. Another cautelary Rule is this, that a liſtleſneſſe to any kinde of ſin, is no infallible demonſtration that ſuch a ſin is mortified; count not a preſent liſtleſneſſe to ſome ſins to be a ſaving mortification of them: this is a great miſtake that many men run into, becauſe they have no deſire to the committing of ſome ſins which their very education makes them averſe to, therefore they think they have a work of mortification and ſanctification, wrought in them: whereas there are divers externall cauſes that may make a man indiſpoſed and averſe to ſome ſins, as ſickneſſe, old age, horrour of conſcience, education, or a mans own naturall temper.

Severall cauſes why men are more indiſpoſed to ſome ſins then others.

Cauſe 1. 1. A man may have a liſtleſneſſe and unwillingneſſe to ſome ſins, ariſing from a fit of ſickneſſe, that though he hath been a *drunkard*, or an *adulterer* in former times; yet becauſe he hath thereby diſtempered himſelf, and impaired his health, therefore he hath no luſt or deſire to thoſe ſins now; or if he hath renewed deſires after thoſe ſins, yet it may be he wants ſtrength of body to act them; ſuch a liſt-

liſtleſneſs to ſin flowing from a ſick bed, does not proceed from mortifying grace. Or,

2. This indiſpoſition to ſin may flow from old age, wherein a mans ſtrength is waſted and decayed, and ſo not able to act thoſe ſins of adultery, drunkenneſſe, &c. which formerly he hath committed, and took pleaſure in. And, *Cauſe* 2.

3. It may flow from a good education, and principles of morality in men, which reſtrains them from many groſſe and ſcandalous ſins. *Cauſe* 3.

4. It may proceed likewiſe from horrour and terrour of conſcience, when this ſeiſes upon a man, that God caſts the flaſhes of hell fire in his face, this may make him abſtain from ſin for a time, while the horrour lies upon him: as a thundring ſtorm ſowres the beer in our cellars, ſo when God thunders upon the *conſcience*, it will ſowre and imbitter ſin to a man, that he hath no deſires after it for the preſent, but yet this is not mortifying grace upon the heart, but the horrour of conſcience that doth gnaw, and gripe, and terrifie the man, and makes him liſtleſſe after ſin, at ſuch a time. *Cauſe* 4.

5. Another externall cauſe of a mans liſtleſneſſe to ſome ſins may be his naturall temper: for though every man hath ſeminally all ſin in him, yet there are ſome ſins which by nature he is more inclinable *Cauſe* 5.

clinable to then others, according to his complexion and conſtitution: as a man that is of a cholerick complexion, he is moſt inclinable to anger; and if of a ſanguin complexion, then he is moſt inclinable to uncleanneſſe, and ſo of the reſt; ſo that there are many ſins, that by a mans naturall temper he is averſe from; as *Luther* profeſſeth of himſelf, *that he was never in all his life time troubled with covetouſneſſe:* now this did not proceed from mortifying grace, but from the naturall temper of his body, it was a gift of nature given him of God, and not a gift of grace; and therefore (beloved) you are not to impute that to mortifying grace, that is meerly the reſult of a *violent ſickneſſe, old age, education, terrours of conſcience,* or a mans *naturall temper* and *conſtitution.* Give me leave to illuſtrate this to you by this familiar ſimilitude: ſuppoſe you ſhould put a *dog* and a *ſheep* together, and caſt fleſh before the *ſheep,* and graſſe before the *dog*; neither of them will eat any thing; the ſheep will not eat the fleſh, neither will the *dog* eat graſſe; which ariſeth from the naturall temper of the creatures: Why, ſo it is here, mens naturall tempers do diſpoſe them to ſome ſins and not to others, which therefore is not to be imputed to the power of mortifying grace.

3. Another cautelary Rule touching this *doctrine of mortification*, is this: Let mortification be extended to inward and ſecret ſins, as well as to outward and ſcandalous ſins; not only the luſts of the *fleſh*, but of the *minde* are to be mortified; not only the deeds of the body, but the thoughts of the heart, and corruptions in the inward man are to be ſubdued; you are to extend mortification to the ſubduing of vicious affections, as well as baſe actions, as in *Col.* 3. 5. ſaies the Apoſtle, *Mortifie therefore your members which are upon the earth, fornication, uncleanneſſe &c.* You do think, it may be, that theſe two are both one; no, *fornication* is the ſin in the *act*, *uncleanneſſe* the ſin in the *affection* and in the *thought*; now the *Apoſtle* bids them mortifie *fornication*, that is, uncleanneſſe in the act; but he does not ſtay there, but tels them they muſt ſubdue their ſinfull affections, and vicious inclinations to thoſe ſins. You muſt mortifie the very firſt motions and ſecret propenſions to any ſin in your hearts. *Rule* 3. Col. 3. 5.

4. Let mortification be eſpecially directed to ſtrike at thoſe ſins, that are thy maſter ſins, that are moſt prevalent and predominant in thy heart, thoſe ſins that thou haſt moſt prayed againſt and art leaſt able to reſiſt; thoſe ſins that do moſt ſtrongly aſſault thee, and moſt eaſily beſet *Rule* 4.

Heb.12.1. ſet thee and over-maſter thee. Thus *David* in *Pſal.* 18. 22. ſaies he, *I have kept my ſelf from mine iniquity*, that is, from my ſpeciall ſins, my conſtitution ſins, my boſome iniquities: I might in this caſe give you the ſame advice the *King of Syria* gave his Captains, in 1 *Chron.* 22. 31. ſaying, *Fight neither with ſmall nor great, but only with the King of Iſrael*; So may I ſay to you, fight not ſo much againſt any ſin, as againſt your beloved darling conſtitution ſins, that do moſt eaſily beſet you and prevail over you.

2 Sam.22. 24.

1 Chron. 22.31.

Rule 5. 5. Another cautelary Rule I would give you, is this, Think not to compaſſe this great *work of mortification*, by a generall ſuperficiall ſight of ſin, unleſſe thou comeſt to a diſtinct and particular apprehenſion of them: if you take your ſins and corruptions all together in the lump, you will never be able to break and mortifie them. As when a bundle of rods are knit cloſe one to another, the ſtrongeſt man in the world is not able to break them, yet if they be taken aſunder, any man may break them all one by one with eaſe; ſo here if you take ſin apart, and labour to have a diſtinct view and ſight of them, this is the way to overcome and mortifie ſin; if you ſhoot at randome, you will never hit the mark; ſo if you look at ſin in the generall, in the lump,

lump, you will never be able to mortifie them: as if a man were injoyned to carry a great tree a good diſtance off his houſe, home, the way to do it is not to go to hale and draw the whole body of the tree together, for this were impoſſible, but he muſt cut the tree in pieces, and then he may eaſily do it: So many men go about to ſubdue and beat down ſin in their hearts, but they think to do it all at once, but this is not the way; you muſt labour to take ſin in pieces, to have a particular view of them, to break and maſter them one by one, and thereby you ſhall be able to overcome the ſtrongeſt of them.

Rule 6.

6. Let your mortification extend not only to particular acts of ſin, but to the whole bulk and body of ſin; it is a great fault amongſt many Chriſtians, that if they be troubled with paſſions, they go about to mortifie them; or if with unclean and ſinfull thoughts, they endevour to ſubdue them, but yet in the mean time leave the whole body of ſin unmortified; whereas when ever you go about to mortifie any one particular luſt, you ſhould labour to bewail the whole body of ſin that is in you, and to ſtrike at the very root of ſin. As when a man would keep a tree from growing, he muſt not only lop off the branches, for that will not do

do it, but he muſt pluck it up by the root; ſo you may cut off one ſin after another, and make thoſe branches to wither; but if you do not pull up ſin by the root, the other will but make your corruptions to rage the more; and if not the ſame ſins, yet others, and it may be worſe then the former will grow up in the room of them. *David* when he came to bewail his *ſin of adultery*, he likewiſe bewails the ſin of his *nature*; in *Pſal.* 51.5. ſaith he, *Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me*: To ſhew that when we go about to mortifie any one particular ſin, we muſt likewiſe bewail and labour to bring under the whole body of ſin.

Rule 7. 7. Another cautelary Rule is this, When you are ſetting upon the work of mortification, go about it in the ſtrength of *Chriſt*, and not in your own ſtrength. I told you before, you may commit ſin by your own ſtrength, but you cannot mortifie ſin by your own ſtrength. *If you through the Spirit do mortifie the deeds of the body, you ſhall live*: it is an arrow fetcht from *Chriſts* quiver, that can only kill and ſlay thy luſts, therefore do not depend upon thy own reaſon, underſtanding or knowledge in the managing of this great work of mortification, and grapling with ſin; for though you may diſcover your ſin, and

and your danger by reaſon of it, yet by your own ſtrength you are not able to ſubdue and overcome that ſin. *We are kept by the power of God unto ſalvation*; doe not encounter with ſin in confidence of thy own ſtrength, for thou art but as a feather before a whirlewinde, thou haſt not power of thy own to reſiſt the weakeſt temptation, or ſubdue the leaſt corruption: and therefore do as *David* did when he was to encounter with *Goliah*, a great and mighty *Giant*, and himſelf but a poor little ſtripling, why what doth *David* do? ſayes he in 1 *Sam.* 17. 45. *Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come againſt thee in the name of the Lord of hoſts, and in the power of his might:* So now if you go out againſt your ſins in the power of *Gods might*, this is the only way to ſubdue them, and keep under your unruly luſts. 1 Pet. 1. 5. 1 Sam. 17. 45.

8. Take heed of ſuffering ſin to remain long in thy heart without controll, but labour to mortifie it, in the very firſt motions of it. When thy nature firſt begins to cloſe with a ſin, then labour to root it out; for it's eaſier to keep ſin out of our ſouls, then it is to drive out ſin, when once it is gotten into our hearts. Sin is like a ſerpent, which if he can but get in his head into any place, he will ſoon *Rule* 8.

ſoon winde in his whole body; ſo if we cheriſh and give entertainment to the firſt motions and inclinations, it will quickly infinuate it ſelf into us. Sin is like the overflowing of a mighty river, when once the water hath made a breach in the bank, if it be not preſently ſtopt, it will ſoon overflow the whole meadow; ſo if we let ſin alone in the firſt motions of it, it will quickly over-run the whole man.

Rule 9. 9. The laſt cautelary Rule I ſhall give you, is this, When thou haſt through the ſtrength of *Chriſt*, mortified one ſin, or reſiſted one temptation, do not ſit down, and think your work is done, but expect another combate; your corruption will come afreſh upon you again, the Devil will ſtill be plotting againſt thee, and ſending one temptation after another, to foil thee if he can; and God does ſuffer him to do thus in a great deal of wiſdome, to try us, and humble us, and to let us ſee what continuall cauſe we have of ſtanding upon our guard, and keeping a conſtant watch over our own hearts, and that as long as we live we ſhall ſtand in need of mortifying grace. As the branches of a tree, though you lop them off yet they will ſpring out again; ſo when you have mortified one corruption, another will ſpring forth; though thou haſt cut

cut off one luſt to day, yet it may be another will ſpring out to morrow; if you have mortified *pride* to day, *paſſion* may ſpring up to morrow, or *covetouſneſſe* to morrow, or *worldly mindedneſſe* to morrow, &c. ſo that we have continuall cauſe of ſtanding upon our watch-tower, and obſerving theſe deceitfull hearts of ours, and alwayes need of mortifying grace, to keep under our corruptions.

And thus I have done with theſe 9. Rules by way of caution, touching this doctrine of mortification, which will all of them be very uſefull, in the handling of many points that I ſhall treat upon in this ſubject. And becauſe in what I have already ſaid, (it may be) I have been near the boſomes of many of you, and touched your ſouls to the quick: and there may be ſome poor humble ſoul or other among you that hath the power of mortifying grace upon his heart, and yet is ready to deſpond becauſe he findes his corruptions to be ſo ſtirring and active in him, that he is not able to maſter them; therefore will you follow me in your thoughts a little, while I lay you down 7. *comfortable Conſiderations* in this particular? the firſt is this,

Seven comfortable Conſiderations to a mortified hearts.

Conſid. 1. 1. That the ſtirrings and riſings of corruptions in the heart, may yet be conſiſtent

ſoon winde in his whole body; ſo if we cheriſh and give entertainment to the firſt motions and inclinations, it will quickly infinuate it ſelf into us. Sin is like the overflowing of a mighty river, when once the water hath made a breach in the bank, if it be not preſently ſtopt, it will ſoon overflow the whole meadow; ſo if we let ſin alone in the firſt motions of it, it will quickly over-run the whole man.

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Seven comfortable Conſiderations to a mortified hearts.

Conſid. 1. 1. That the ſtirrings and riſings of corruptions in the heart, may yet be conſiſtent

ſtent with true mortification; that very luſt that is mortified, may yet make a great deal of ſtirre and riſing in the ſoul. And this Conſideration would adminiſter a great deal of comfort to many poor ſouls, were they but ſatisfied in this particular: in *Rom.9. 9.* ſaies *Paul* there, *When the Commandement came, ſin revived:* and yet *Paul* was a mortified man, and a ſanctified man. It is with a godly man in this particular, as wth a man ſick of a violent feaver, though the man may be very near death, yet the ſtrength of the diſeaſe may be ſo powerfull upon him, as to make him toſſe and tumble, that two or three men ſhal ſcarſe be able to hold him quiet in his bed; but yet this cannot be imputed to the ſtrength of the man, but to the ſtrength of the diſeaſe that makes him do thus; and ſo it may be in many a poor ſoul, ſin may be very near its death and mortification, and yet ſtirre and rage more then ever; but this proceeds not from the weakneſſe of the man, to reſiſt ſin, but from the ſtrength of Satans temptations. As it is with many birds, after their heads are pull'd off they flutter more ſtrongly then ever before; ſo thou maiſt give a mortall wound to a ſin, and yet when the head (as it were) of ſin is off, it may keep a great deal of ſtirre in thy ſoul.

Rom.9. 9.

But here (beloved) becauſe I know there

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may be a great deal of ill uſe made of this comfortable conſideration, therefore let me tell you that only in 2. Caſes, the ſtirrings of corruptions, and the workings of it in thy ſoul, doth not argue an unmortified heart. As,

Two Caſes wherein ſome corruptions in a mans heart doe not argue an unmortified heart.

1. When as corruptions ſtirre in thee, ſo thy reſolutions and ſtrivings againſt theſe ſins, and humiliation for them, do ſtir in thee too; when as the ſuggeſtions of Satan, and ſolicitations to ſin do increaſe, ſo thy hearty prayers to God, & reſolutions againſt thoſe ſins do increaſe too; when you can neither be quiet for ſin, nor ſin be quiet for you, in this caſe the ſtirrings of corruption doe not argue an unmortified heart, but rather that ſin hath already its death blow. *Caſe* 1.

2. The ſtirrings of corruptions in thy heart, though they be very violent, yet they do not argue that thy heart is unmortified, in caſe that after ſuch turbulent ſtirrings and ſtruglings of ſin in thy heart, then theſe corruptions grow weaker and weaker. It is with ſin in a godly man, as it is with men in hot diſeaſes, that doe diſtemper the brain when a violent fit ſeiſeth upon them, it makes them ſo outragious and unruly, that a man would admire, how a poor lean ſickly man ſhould be ſo ſtrong; but now when the fit is over, and the ſtrength of the diſeaſe paſt, the poor man *Caſe* 2.

by his former ſtruggling, is become a great deal the more faint, and feeble, and weak; now if it be thus with you, that the ſtruglings of ſin, do become the weaknings of ſin; that when corruptions have ſtirred in thee, thou haſt ſtirred againſt them, and overcome them ſo, that you finde their ſtrength abated and decayed; this is a very great evidence and argument of mortifying grace in thy heart.

Conſid. 2. 2. Another cautelary Rule by way of comfort, is this, To conſider, that mortification of ſin doth not reach ſo far in any regenerate man, as to the utter abolition and extirpation of ſin out of the ſoul. Never expect that it ſhould extend thus far; it is with ſin in the ſoul, as it was with the plague of Leproſie in ſome caſes: *If the plague had ſpread in the wals of the houſe, and was a fretting Leproſie, it could not be gotten out by ſcraping or waſhing, but the houſe muſt be pulled down and demoliſht*: ſo the leproſie of ſin will cleave to thee as long as thou liveſt in this world, till this body of thine be diſſolved. I may compare ſin in the ſoul, to the tree you read of in *Dan.* 4. 14, 15. *whoſe branches were cut off, but yet the ſtump and root ſtill remained*: ſo you may lop off the branches of ſin, but you can never quite eradicate and pluck it up by the roots. Do what you can, ſin will vex you and diſturb you, as long

Lev. 14. 44, 45.

Dan. 4. 14, 15.

long as you live in this world. And therefore (I ſay) do not expect that mortification ſhould extend ſo far, as to a totall abolition and utter extirpation of ſin.

3. Take this for your comfort, That though God did never intend that mortification ſhould reach ſo far, as to the utter extirpation of ſin, yet God doth intend that it ſhould reach ſo far as to the taking away of the *domination* of ſin; though it doth not take away the being of ſin, yet it doth take away the *dominion* and *reigning power* of ſin. It ſhall be in your ſouls like thoſe beaſts ſpoken of in *Dan.* 7. 14. it is ſaid, *Their dominion ſhall be taken away, but their lives ſhall be prolonged for a little ſeaſon*: So God will permit ſin to live in you for a little ſeaſon, but not to reign in you: as in *Rom.* 6. 14. *Sin ſhall not have dominion over you, for you are not under the Law, but under Grace*; You are neither under the rigour of the Law, nor under the power of the Law; and therefore *ſin ſhall not have dominion over you*, becauſe *you are not under the Law, but under Grace*. You are not under ſin as a law, but under the command and law of Grace; for the law is there taken for the law of ſin, as in *Rom.* 7. 23. it is the *Apoſtles* dialect to call ſin by the name of a law, ſaies he, *I ſee a law in my members warring* *Conſid.* 3. Dan. 7. 14. Rom. 6. 14. Rom. 7. 23.

againſt the law of my minde, &c. ſin ſhall not have dominion over you, though its life and being be prolonged for a little ſeaſon.

Conſid 4. 4. Take this for your comfort, That an expulſive faculty, or a ſincere endevour in the ſoul to expell and mortifie ſin, is accepted by God as a reall mortification: if the Lord ſees thee ſtand as it were in battle array againſt thy luſts, and that thou doſt grapple with every ſin, and reſiſt every temptation, and ſtand upon thy guard with thy weapons in thy hand, God looks upon this principle of reſiſtance, as if it were a perfect reſiſtance.

Levit. 11. 33, 36. It is a notable place, that, in *Lev.* 11. 33, 36. you read there, that it was a part of the ceremoniall Law, *That if any unclean thing fell into a veſſell of water, both the water and the veſſell were unclean; but if it fell into a ſpring or fountain of water, that ſhould not be unclean*: and interpreters give this reaſon of it, becauſe if any unclean thing fell into a veſſell of water, that having no purging faculty to cleanſe it ſelf, muſt needs be unclean; but if any unclean thing, fell into a fountain or river of water, that ſhould not be defiled, becauſe by its continuall gliding motion, it cleanſeth it ſelf from all filthineſſe that fals into it: and ſo here if thou haſt no principle at all within thee, that ſtirs thee

thee up to reſiſt and withſtand thy corruption, to cleanſe and root ſin out of thy heart, thou art then unclean; but if when ſin fals upon thee, thou doeſt by a holy induſtry and continuall ſtriving againſt ſin, from a principle of grace within, labour to cleanſe, and purge, and free thy ſelf from thoſe ſins; in this caſe thou art not to be pronounced an unclean and unmortified man: And oh what unſpeakable comfort may this afford every one of you, that your reſiſting and encountring with ſin is lookt upon by God, as a totall ſubduing and overcoming of it.

5. Another comfortable conſideration, is this, To conſider that thou haſt Gods promiſe and Chriſts power to help thee in the managing of this great work of mortification, (beloved) there is never a Mothers Childe of you that does belong to *Chriſt*, that does encounter and fight with the Devill alone, or bear their own burdens alone; there are none of you that have an intereſt in *Chriſt*, but have Gods promiſe and *Chriſts power* to help and aſſiſt thee in the mortifying of every ſin: and therefore it is very obſervable, that, as in ſome places God commands us to mortifie ſin, as in *Col.* 3. 5 *Mortifie therefore your members which are upon the earth, mortification, uncleanneſſe, &c.* *Conſid.* 5. Col. 3. 5.

Mic. 7. 19. So in other places God hath promiſed to do it himſelf for us: as in *Micah* 7. 19. *He will ſubdue our iniquities for us.* As God commands his children to obey him, ſo he conveyes power and ability whereby to enable them to doe what he commands: God bids them mortifie ſin, Alas, ſayes a poor ſoul, I am not able to grapple with my corruptions, and to keep them under; why then, ſayes God, I will help thee, and *ſubdue* and *mortifie ſin* for thee. Oh what a gracious Captain do we fight under, that does our work for us, and yet gives us the honour of it; that fights our battels for us, and yet gives us the glory of the victory! and oh what a comfort is this, that we have ſuch a good God to fight for us, and ſubdue our iniquities for us!

Conſid. 6. 6. Another conſideration is this, That ſin and corruption may be more ſtirring and boiſterous after a man is regenerate, then they were before converſion. Thus

Rom. 7. 9. it was with *Paul*, in *Rom.* 7. 9. *I was alive without the Law once, but when the Commandement came, ſinne revived and I dyed:* before I was converted, I was alive, no ſinne at all troubled me, I thought my ſelf in a very good and happy condition, that I was a blameleſſe man, and a mortified man; *but when the Com-*

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mandement came, ſinne revived: when the Command of God came, which is meant of the 10. Commandement that limits our very thoughts, that we muſt not have ſo much as a ſinfull thought, or a covetous thought; and if we have, this ſin alone is enough to condemn us, though we were blameleſſe in regard of all the other Commandements when this *Commandement came, then ſin revived, and I died,* that is, I ſaw my ſelf in a loſt and undone condition, without a *Saviour:* now theſe ſtirrings of ſin after converſion, does not argue that there is more ſinne in the ſoul then there was before converſion, but only that it is more diſcovered, and more obvious to a man, ſo that he ſees himſelf out of meaſure ſinfull; thou hadſt not ſo quick an eye to diſcern ſin before, as now thou haſt. I might illuſtrate this to you by this ſimilitude, Suppoſe any of you ſhould be knocking or ſtriking your finger againſt a ſtool, or chair, or any ſuch thing; and upon a ſudden by accident ſhould cut it, why the leaſt knock or touch after your finger is cut, will make it ſmart; but you might have knockt it again and again, before, and yet never felt it; whereas now every thing that toucheth it troubles you: and ſo it is here with a man after con-

verſion, the poor man cries out, Lord what is the matter that this ſinne, and that ſinne, and every ſinne troubles me? it was not wont to be thus with me before; why, the reaſon is, becauſe thy conſcience was not ſo tender before converſion, as now it is; and you could not then diſcern ſmall and leſſer ſins, as now you can, when the *Lord Jeſus Chriſt* irradiates and ſhines forth with his bright beams upon thy ſoul, inlightning thereof, and diſcovering the ſecret ſins that lie lurking there.

Conſid.7. 7. and laſtly, take this for thy comfort, That in your endevours to mortifie ſin, you may die by yeelding to ſin, but you ſhall never die by oppoſing and reſiſting of ſin. It is not good to cry for quarter at ſins hands; you can never die by grappling with ſin, but you may die by yeelding to ſin. Thoſe ſins ſhall never damn thee, that thou haſt laboured and prayed againſt, and encountred with; but if you (like a faint hearted ſouldier run away and) yeeld to Satans temptations and aſſaults, then you are undone; thou mayeſt be damned by yeelding to ſin, but thou ſhalt never be damned by fighting againſt ſinne: and therefore labour and beg earneſtly of God to give you the power of *mortifying grace* in your hearts, that ſo you

you may be enabled to mortifie and keep under ſin, and bring the fleſh to be ſubject to the ſpirit. And thus I have given you in all *16.* cautelary Rules, as introductory to this great Doctrine of Mortification.

SER-

SERMON, III.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

I Shall now fall upon the diſcuſſing of ſeverall Queries about this Doctrine. As,

1. 1. I ſhall ſhew you the nature of Mortification. And,

2. 2. The neceſſity of it in reference to ſalvation.

3. 3. The diſcoveries whereby you may know whether God hath brought you into a ſtate of mortification or no. And,

4. 4. I ſhall ſhew the great miſtakes, that many men fall into about this doctrine of mortification: as ſome to think they are mortified when they are not; others to think they are not mortified, when indeed they are. And, 5. I

5. I ſhall ſhew you the great difficulty of this duty, and divers other neceſſary things touching this doctrine. I ſhall diſpatch three of theſe queries at preſent, but do intend to inſiſt more largely upon the latter. 5.

I ſhall begin with the firſt, *viz.*

Qu. What is the nature of mortification? *Queſt.* 1.

Anſ. I ſhall give you this plain deſcription of it, *It is a holy diſpoſition in a regenerate man derived from the efficacy and virtue of Chriſts death, whereby the ſtrength of ſin is weakned, and the dominion of it deſtroyed, being utterly diſabled from having a commanding power or rule over the man any more.* *Anſw.*

I ſay it is a diſpoſition in a regenerate man, becauſe that an unregenerate man is an unmortified man; and that it is derived from the virtue and efficacy of *Chriſts death*, becauſe the death of Chriſt does not only take away the guilt of ſin in reference to its damning power, but it likewiſe takes away the dominion and power of ſin, that ſin ſhall not reign in us. And I expreſſe it further, whereby the ſtrength of ſin is weakned, and the dominion and power of it deſtroyed; not that I do extend mortification to an utter abolition and extirpation of ſin, but only to the ſubduing and weakning of our corruptions; though the being of ſin remains, yet the commanding power of ſin is taken away. 2. The

Que. 2. 2. The next thing I am to ſhew you, is the neceſſity of this great work of mortification, which lies in theſe 3. things.

Anſw. 1. It is very neceſſary in point of evidence, to know whether you do belong to Chriſt or no, there is nothing in the world will more truly evidence your having an intereſt in God, then this, That the Lord hath brought you into a ſtate of mortification: you can have no intereſt in a living God, if there be ſtill living luſts and corruptions remaining in you. I might here make uſe of a ſtory I have ſometimes told you, of an Iſland that lies between *Scotland* and *Ireland*, and there being a controverſie between the two nations, to which of them the *Iſland* did belong, the matter was decided thus, that they ſhall take a great many Toads, and Serpents, and unclean creatures, and put them into the Iſland, and if theſe unclean and venomous beaſts did live, then the *Iſland* belonged to *Scotland*: but if they did die, then it muſt belong to *Ireland*; becauſe no unclean beaſts do live there. I may make this application of it, there is a great controverſie between God and the Devill, to whom thy ſoul belongs, now therefore if venomous luſts, and unclean corruptions do live in thy heart, and rule and reign there, this is an argument that you belong to Satan; but

if ſin does not live nor reign in thee, this is an undeniable argument that you do belong to God.

2. The neceſſity of mortification conſiſts in this, Becauſe grace cannot live in thy ſoul, unleſſe ſin and corruption be dead there; before there can be the life of grace, there muſt be the death of ſin: in *Rom.* 6. 11. *Reckon ye your ſelves to be dead indeed unto ſin, but alive unto God,* (ſayes the *Apoſtle*) if corruptions live, grace cannot live in thy heart: as it is reported of *Doves*, they cannot live in ſmoky and naſty places; ſo the *Spirit of God* wil not live in that ſoul that is full of naſty corners of ſin and corruption. 2. Rom. 6. 11.

3. The neceſſity of mortification, appears in this, becauſe the ſoul cannot live in glory, till ſin die in the heart: as grace cannot live in the heart, here, till ſin be ſubdued; ſo neither can the ſoul live in glory hereafter, till ſin is dead and mortified: as one ſaies well, if ſin does not die, the ſinner muſt die; if God does not kill thy ſins, ſin will kill thy ſoul: in 1 *Cor.* 15, 36. ſaies the Apoſtle, *Thou fool, that which thou ſoweſt is not quickned, except it die*: as the grain does die and rot in the ground before it is quickned and ſprings up again, ſo thy ſoul cannot be quickned and made capable of living with God in glory, till thy 3. 1 Cor. 15. 36.

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corruptions be rotten, and dead, and deſtroyed in thy ſoul. And thus much ſhall ſuffice touching the neceſſity of mortification.

Quere 3. I ſhall be ſomewhat longer in the next Query, which is to lay down to you, in the third place, ſome diſcoveries whereby you may know, whether the Lord hath brought you into a ſtate of mortification yea or no; which it may be ſome of you are very deſirous to be ſatisfied in: I ſhall give you 6. diſcovering Characters of it, and go over them very briefly.

Six diſcovering Characters of mortification.

Diſcov. 1. 1. Would you know whether God hath brought you into a ſtate of mortification, or no? you may know it by this Character, If thou art now more fearfull of running into occaſions and opportunities of ſin, then you have been in times paſt, this is an argument that thou art a mortified man: an unmortified heart is bold, and venturous, and will ruſh upon occaſions of ſin; whereas a mortified heart is very carefull to avoid all occaſions of evill. One compares a mortified man to a Dove or Partridge; now ſuch as uſe that game of hawking, report, that there is ſuch an innate fear and dread implanted in a Dove or Partridge, of the Hawk, that they do not only fear the Hawk, but the very feathers of him: and ſo a mortified man does not

not only fear a downright ſin, but alſo any thing that may be a provocation or inlet to a ſin; now if this holy fear of diſpleaſing and offending God be found in thee, I may ſafely paſſe this ſure judgement upon thee, that thou art a mortified man. When thou art in ſuch a gracious frame and temper of ſpirit, as that in the Epiſtle of *Jude* ver. 23. that thou hateſt the garment ſpotted with the fleſh; it is a metaphoricall expreſſion in alluſion to thoſe that had the plague of Leproſie under the Law, in *Lev.* 13. 45. *The children of Iſrael did not only fear touching ſuch a man, but they would not touch his garment, or come near his houſe or any thing he had*: ſo we ſhould hate the garment ſpotted with the fleſh, that is, avoid every thing that may endanger infection, or occaſion a ſin. Levit. 13. 45.

2. Another diſcovery is this, That when an occaſion of committing a ſin is fairly offered to a man, and all circumſtances concurring, that might provoke him to that ſin, yet he will reſtrain and bridle his appetite, and will not commit that ſin, this is a ſign of a truly mortified heart; and if God hath brought thee into ſuch a frame, he hath throughly mortified thy corruptions. (Beloved) an unmortified man may abſtain from a ſin, when there is no opportunity or occaſion *Diſcov.* 2.

ſion offered to commit that ſin: but this is an argument of a mortified heart, that though all occaſion for the acting a ſin do concur, yet he will abſtain from it: you have inſtances in two men that did diſcover their mortification in this regard, one of them was in *Joſeph*, in *Gen.* 39. 9. he had a fair occaſion offered him to commit the ſin of *adultery*, he had *opportunity*, for he and his Miſtreſſe were alone; and he had *importunity*, ſhe did urge and ſolicite him from day to day to do it; and 3. he had *ſecreſie* too, the text ſaith, the doors were ſhut, there was none but they two in the houſe. 4. He might have gotten a great deal of *preferment and advantage* by it, ſhe would have made him Lord over her houſe: you ſee here was *opportunity*, *importunity*, *ſecreſie*, and *advantage*; all theſe occaſions were fairly offered, and did concurre to invite *Joſeph* to the ſin of uncleanneſſe; and yet for all this *Joſeph* replies, *How ſhall I do this great wickedneſſe, and ſo ſin againſt God?* here you ſee the power of ſin was mortified in *Joſephs* heart; now do you try your own hearts by this pattern, that when there are all occaſions offered to the committing of a ſin, you can then ſay nay to your luſts.

Gen. 39. 9.

1 Sam. 24. 4. Another inſtance is in *David*, in 1 *Sam.* 24. 4. *Saul* came into the ſame cave where *David*

David and his men lay, and the text ſaith, *That while* Saul *was in the cave*, David *came and cut off the lap of his robe privily*: now *David* might with as much eaſe have cut off his head, if he would; and though *Saul* purſued *David* to take way his life, yet when *David* had an opportunity to have cut off *Sauls head*, he would not do it; and this did evidence the ſin of revenge to be mortified in *Davids heart*. Now I beſeech you, examine your hearts in theſe 2 particulars, and ſee how the caſe ſtands between God and your own ſouls.

Diſcov. 3. 3. Another diſcovery is this, If there be in thy heart a leſſe tendency to, and a greater reluctancy againſt the Devils temptations to ſin, then formerly; this is a good argument that the Lord hath brought thee into a ſtate of mortification. It may be, heretofore thy nature was Gun-powder, apt to be in a flame upon any temptation; but now it is like unto green wood, that will lie a great while upon the fire before it burns; ſo a temptation can very hardly perſwade you to yeeld to it; if it be thus with you, you have made a great progreſſe in this work of mortification.

Diſcov. 4. 4. If there be a fair proportion between the death of ſin, and the life of grace in thy ſoul, then thou art a mortified man. (Beloved) the Lords work is not a half

work, to kill corruptions in thy heart and no more; but if the Lord hath ſavingly ſubdued ſin in thy ſoul, he will work a contrary work of grace in thee, that that ſhall live and act in thy ſoul; mortification & the death of ſin, muſt hold equipage with vivification, and the life of grace; ſo that if ſin be dead, grace ſhall live in thy ſoul: and therefore the *Apoſtle* joynes them both together, in *Rom.* 6. 11. *Count your ſelves dead unto ſin, but alive unto God*: and ſo in 1 Pet. 4. 12. *For he that hath ſuffered in the fleſh, hath ceaſed from ſin*, that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God. Here the *Apoſtle* does not only injoyn us not to ſpend our time in fulfilling the luſts of the fleſh, but to live unto God likewiſe: and therefore, (beloved) that is only a ceſſation, not a mortification of corruption, where there is a forcible reſtraint laid upon thy luſts, they only ſeem to be dead, but are not ſo really.

Rom. 6. 11.

1 Pet. 4. 12.

Diſcov. 5. 5. Mortification is diſcovered by this Character, where the keeping under of any corruption is the reſult of a deep *humiliation*: that mortification that never had true *humiliation* preceding it, is but a meer ceſſation from ſin. Thy ſins have never yet been truly mortified, if thy heart

heart hath not been truly humbled: many men do with their ſins, as fencers do upon a ſtage, ſometimes they give one another a ſlight blow or ſcarre, but they never ſtrike a deadly ſtroke; ſo ſome men will play with ſin, but never give it a mortall wound: but now a truly mortified man, is like a warriour, he will either kill or be killed; he will kill his ſins, or elſe his ſin will kill him. Now examine your ſelves in this particular, are you only fencers to ſport and play with your luſts, or are you warriours that fight with an implacable oppoſition againſt ſin? do you only give a ſlight ſcarre to ſin, or have you given it a deadly wound?

Diſcov. 6. 6. Mortification may be diſcovered by the generality of it, for it doth not conſiſt in the killing of any one particular ſin, but in the ſtriking at the root and whole body of ſin: and therefore the *Apoſtle* exhorteth us *to mortifie our members which are on the earth, fornication, uncleanneſſe, &c. and to crucifie the fleſh, with the affections and luſts, and to keep under the whole body of ſin.* It is with the mortification of ſin, as it is with the dying of the body: you know death is not a ſeiſure upon the arm, or leg, or any one or two members, but upon all the members of the body, all muſt die: ſo mortification

is not the killing of any one member of ſin, but a ſeiſure upon all the whole body of ſin; the keeping under of ſome particular ſins, doth not argue mortification, unleſſe you have given a mortall wound to the very body and bulk of corruption.

And thus I have done with the doctrinall part of theſe 3. Queries already reſolved. I ſhall now ſpeak ſomething by way of application, before I come to handle the other Queries, which I ſhall ſpend a great deal more time about, but for the preſent, the Uſe that I ſhall make of what I have already delivered ſhall be this.

7 Uſes of comfort to thoſe that think they are not mortified when they are.

It may be this Doctrine may gravell many a conſcientious heart, and many a godly man may paſſe a very hard cenſure upon his own heart, and think that ſin is yet alive in his ſoul, and *grace dead*; and therefore I have *7 comfortable words* to lay down to ſuch as you are, and then if the time will permit, I ſhall proceed to the handing of the other Queries that are yet behinde. The firſt *comfortable word* I have to ſay to thoſe that complain that their corruptions are *unmortified*, is this,

Uſe 1. 1. That there may be a *mortification* of corruption in that heart where there is a ſtrong irritation of corruption: the Devill

vil may irritate, that is, he may ſtrongly ſtir up corruptions in thy heart, and yet thou mayeſt be in a *mortified eſtate*; But I ſhall have occaſion hereafter to ſpeak more fully to this head, and therefore I ſhall only now adde that place before quoted in *Rom.* 7. 9. where S. *Paul* ſaith, *when the Commandement came, ſin revived, and he died:* before, *Paul* thought himſelf *alive* and ſin *dead*: he was in his own apprehenſions, according to the Law blameleſſe; but when the Lord gave *Paul* a ſpirituall inſight into his own heart, then he perceived himſelf to *die* and ſin to *revive*: ſo that there may be a ſtirring up of ſin in the heart, and yet thoſe very ſins have their deaths wound. Rom. 7.9.

2. Take this for your *comfort*, that the reiteration and after committing of the ſame ſin, doth not argue thy heart to be void of *mortification*. I do but only name this to you, becauſe I intend to make a diſtinct queſtion of this, whether a man that hath a corruption truly mortified, may fall often into the ſame ſinne. *Uſe* 2.

3. Take this for your *comfort*, that the mortification of corruption was never intended by God, to extend ſo farre as to the totall *abolition* and utter *extirpation* of ſin; but if the domination of ſin be deſtroyed, the Lord looks upon it as *Uſe* 3.

mortification; if ſin be (as I told you before) like that tree ſpoken of in *Daniel, whoſe branches were cut off, but the ſtump remained*: ſo if the dominion and ruling power of ſin be taken away, you are in a condition good enough.

Reverend Mr. *Perkins* uſeth a very clear ſimilitude to explain this great work of *mortification* by, ſayes he, as it is with the husbandman, let him waſh his corn never ſo clean before he ſowes it, yet notwithſtanding when it ſprings and growes up again, it will not come up clean, but there will be chaffe amongſt it, and there will be a ſtalk, and a blade, and other things that appertain to the corn, though they were never ſowen with the corn; ſo though you *waſh your heart* never ſo clean from ſin, yet there will ſome *corruption* or other ſtill ſpring in thy heart; God reſerves the utter abolition of ſin for the ſtate of *glorification*, not of *mortification*.

Uſe 4. 4. You that complain your *corruptions* are *unmortified*, take this for your comfort, that God will never expoſe you to more *violent temptations* to ſin, then what you ſhall be able to *vanquiſh* and *overcome* in the end, you may be ſure to have no more laid upon you then you have ſtrength to grapple with: what though *temptations* to ſin be ſtrong, if God give a ſufficiency

ciency of *grace and ſtrength* to withſtand and enconnter with them? It is a very good obſervation which ſome make from *Gen.* 26. 2. compared with *Gen.* 46. 3. where we read that *there were two great famines in the Land wherein* Iſaac *and* Jacob *lived*: now when there was a famine in the land in *Iſaac*'s daies, then he enquired of the Lord whether he ſhould go down into *Egypt* to buy corn, and the Lord told he ſhould not; here God *denyed Iſaac* to go down: but afterwards when there was a famine in *Jacob*'s dayes, he likewiſe asked of the Lord *whether he ſhould go down, and God bid him goe*, *Gen.* 46. 3. Now why did the *Lord forbid Iſaac*, and yet ſuffer *Jacob* to go down into *Egypt*? They give a very good reaſon of it, which is this, God would not let *Iſaac go down*, becauſe he was but a weak beleever, (ſayes God) thou art but a *weak Chriſtian*, & art not able to grapple *with a temptation*, and to withſtand all the occaſions and opportunities of ſin, thou mayeſt probably meet with in *Egypt*; and therefore thou ſhalt not go: But now *Jacob* he was a *ſtrong Beleever*, and able to encounter with any *temptation*, and therefore God bid him go. Here you ſee the Lord will not lay upon *his children* more then they are able to bear: and oh what a great comfort may this be unto us, that we have ſo *good a God*

Gen. 26. 2.

Gen. 46. 3.

to ſerve, that carries ſuch tender bowels towards all his children! You have a paſſage to this purpoſe in *Eſay*, *When you are weak and young converts, the Lord will ſtay his rough windes, he will proportion the temptations according to your ſtrength.* So in *Eſay* 28. 26, 27. *The fetches are not threſhed with a threſking inſtrument, neither is a cart wheel turned about upon the cummin; but the fetches are beaten out with a ſtaffe, and the cummin with a rod:* as the ſmaller ſeeds, fetches and cummin, muſt not be beaten out with great weights, but with a rod and a ſtaffe; ſo *weak Chriſtians* ſhall not be expoſed to great *afflictions* and *temptations*, but proportionable to their ſtrength; and ſtrong *Beleevers* ſhall have *temptations* anſwerable to their ſtrength, God will lay upon his children no more then they are able to bear.

Eſai. 28. 26,27.

Uſe 5. 5. Know this for thy comfort, that in ſome caſes ſtrong *temptations to ſin* is not a ſin in the perſon tempted, but in the perſon tempting: it may be a *beleever* thinks that if the *Devill* does dog him from day to day, and from place to place, and from time to time, continually urging and ſoliciting him to wickedneſſe; he thinks that the Lord will charge all this upon him as his guilt; whereas *temptations to ſin* do not alwaies argue ſin to be in the *perſon tempted*, but in the *perſon tempting*, for if

if a temptation to ſin were alwaies a ſin in the perſon tempted, then Chriſt himſelf ſhould have had ſin in his nature (which were blaſphemy to ſay) for he was tempted by the Devill to two great ſins of *murther* and *covetouſneſſe*, but theſe were not ſins in the perſon tempted, but in the perſon tempting: ſo now, when you do not cloſe with a *temptation*, but do what you can to reſiſt and repell it, when ſin doth not ariſe from thy own nature and inward corruptions, but are meerly of the Devils *ſuggeſtion* and *inſtigation*, theſe ſins are none of thine, but ſhall be charged upon the Devill.

Uſe 6.

6. Take this for thy comfort, that a *principle of oppoſition*, a principle of undanted and irreconcilable oppoſition againſt every corruption, is accounted by God as *mortification*; for *mortification* on our parts is but a ſtanding out againſt, and encountring with ſin; and here I cannot but make uſe of that place before quoted, in *Lev.* 11.33, 36. where the Lord made a Law, *that if any unclean thing fell into a veſſell of water, that water ſhould be unclean: but if it fell into a river of water, it ſhould not be unclean*; and the reaſon is, becauſe a veſſell of water hath no purgative faculty whereby to cleanſe it ſelf from any filthineſſe that fals into it; but now a fountain or river of water, by its continuall run-

Lev. 11. 33, 36.

running, doth purge and cleanſe it ſelf from any unclean thing caſt into it; ſo here though corruptions be in thy heart, yet if thou art like a running river, that thou doeſt cleanſe thy ſelf from theſe ſins, the Lord looks upon thee as a mortified man.

Uſe 7. 7. Take this for your comfort, that in the *mortification of every ſin*, you have Chriſts ſtrength to help you as well as your own, and therefore as in ſome places he commands us to *mortifie ſin*, ſo in other places, *he promiſeth to do it for us*. Oh what a good maſter do we ſerve, that does our work for us, and yet payes us our wages; that commands us a duty, and though he himſelf does all for us, and we do nothing, yet he rewards us, as if we had done it our ſelves!

SER-

SERMON, IV.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

I Come now to handle the 4. Quere, which is this, Que. 4.

Qu. What are thoſe miſtakes that men do run into about this great work of mortification?

Anſ. I anſwer, there is a double miſtake men are apt to fall into. Anſw.

1. A miſtake upon the right hand, which *doubting* and perplexed Chriſtians do run into, when they conceive and are verily perſwaded their corruptions are not mortified when indeed they are. 1.

2. There is a miſtake on the left hand, which *preſumptuous ſinners* run into, whereby 2.

by they imagine their corruptions are mortified, when indeed they are not: I ſhall go through the firſt of theſe at this time: the miſtake that doubting and perplexed Chriſtians run into, in concluding that their ſins are not mortified when they are; and in the purſuit of this, I ſhall ſhew you 3 *grand miſtakes* in the hearts of Gods people, that makes them think their hearts are unmortified. As,

Object. 1. 1. *Oh ſayes a poor ſoul, that which makes me think that my heart is not mortified, is the ſtrong motions and ſtirrings of ſin in my heart, this makes me fear that my corruptions are yet unmortified.*

Anſw. Now to take off this miſtake, I have only theſe ſeven words to ſay to you; Thou that makeſt this a ground of thy complaint, that corruptions are not mortified becauſe of the motions and ſtirrings of ſin in thee; You are,

The firſt miſtake of a mortified heart. 1. To conſider whether theſe motions to ſin, do ariſe from the *Devill*, or from thy own heart; and if theſe motions and inſtigations to ſin, do proceed meerly from the Devill, from his *malice* and *envie* againſt againſt thy ſoul, then you have no cauſe to fear, for theſe ſtirrings and motions to ſin in thy ſoul, do argue that thy ſins are mortified, and that becauſe *Chriſt* himſelf had ſtrong *motions* and *temptations* to ſin, and that no ſmall ſins neither,

but

but to ſins of *diſtruſt* and *ſelf-murder*, to break his own neck, and to a ſin of *covetouſneſſe*, he was allured with *the glory of the world*. Now therefore, though you are often peſtered and troubled by the *Devill*, and followed at the heels by him, with one temptation after another, if you can truly ſay, theſe ſtirrings and motions to ſin do meerly ariſe from *Satan*, and do not proceed out of your *own heart*; if you can clear the caſe to be ſo, I will aſſure you that theſe are the *Devils ſins*, and not *thine*, and the Lord will charge them upon his ſcore, and not upon thine: in ſome caſes temptations to ſin, are not the corruptions of the perſon tempted, but of the Devill tempting.

2. Suppoſe it be true that theſe motions and ſtirrings in thy heart do not ariſe meerly from *Satans injections*, but from thy own heart, which is like a ſea that caſts forth nothing but mire and dirt: ſuppoſe thy heart be like a cage for every unclean bird, and a den for every unclean beaſt to lie down in; ſuppoſe that the breathings of thy heart, be like the reaking of a dunghill, that caſt forth an evill and ſtinking ſavour; yet if theſe motions be not yeelded to with a ready and willing conſent, but *reſiſted* and *oppoſed*, theſe ſins will never be *damning* *Miſt. 2.*

ſins

ſins to thee, if thy heart does not cloſe with theſe ſins, it is no argument that thou art unmortified, but rather an evidence of the contrary; God will never damn thee for that which thou makeſt the matter of thy *complaint*, and *humiliation*, and *oppoſition*; thou maiſt die running away from, or yeelding to the *Devill*, but thou ſhalt never die fighting with him.

Miſt. 3. 3. Take this for an anſwer, that the ſtirrings and workings of corruptions in thy heart, do not alwayes argue, that thy corruptions hath more ſtrength and life in them then heretofore, but that thou haſt more light to *diſcover and diſcern* them then formerly. St. *Paul* before his converſion, thought himſelf *according to the Law, blameleſſe:* but afterward, in *Rom.* 7. 9. *When the commandement came* (ſayes he) *then ſin revived, and I dyed*: then he ſaw ſin to have a greater *power* in his heart, not that he had more ſin now, then before, but becauſe now he perceived them which before he did not. A godly man that hath a work of converſion newly wrought upon his heart, though he hath a ſpirituall inſight into his own heart, yet at firſt he only ſees *groſſe and outſide evils*, for it muſt be a very expert Chriſtian that can diſcern *inward and ſecret evils*, and ſmaller ſins; and many men after long con-

Rom. 7. 9.

converſion do ſee more of the workings of ſin in their hearts, then ever they did diſcover before, or at their firſt converſion: now ſuch men, they have not an increaſe of ſin, but an increaſe of illumination and light, as it is in a gloomy day, though the air be very full of duſt and ſmall atomes, yet we cannot diſcern them; but if the ſun ſhine, then you may ſee them clearly, they are there when the ſun does not ſhine, though you cannot perceive them. This is a third Anſwer, the motions and ſtirrings of ſin in the heart, doe not alwaies ariſe from the increaſe of ſtrength and life in ſin, but from the increaſe of light that God puts into the ſoul.

4. The ſtirrings of ſin in thy heart may not alwayes argue thy *corruptions to be unmortified*, but thy *conſcience to be more tender* then heretofore: as ſuppoſe any of you had a cut finger, when it is ſore, any thing that toucheth it troubles you, but before it was cut, you could knock your finger againſt any thing, and yet never take notice of it, it would neither ſmart nor trouble you; now this does not argue that ſince you cut your finger, you do touch it oftner againſt things that hurt it, then before it was cut; but becauſe now you are more ſenſible and affected with every touch: ſo it is in this caſe, your *Miſt.* 4.

your conſcience being now enlightned, you are more apprehenſive and ſenſible of the leaſt ſin, then heretofore.

Miſt. 5. 5. You are not to judge your ſelves unmortified by the ſtirrings of corruption now and then, upon an extraordinary and violent temptation in thy ſoul; though a corruption be let looſe upon thee by ſome violent temptation ſometimes, yet you are not to take an eſtimate of your mortification by this; but you are to judge your ſelf by the conſtant temper and ordinary frame of thy heart: Is it ordinary with thee for thy heart to be like a cage of unclean birds, or like the ſea continually caſting forth mire and durt? if it be ſo, then you have cauſe to fear that ſin is yet unmortified in your heart; as, were you to give your judgements concerning the depth of a river, you are not to paſſe your verdict of its depth, by its breadth after a great rain or floud, but you are to judge by its ordinary courſe, running in its own channell: ſo here, you are not to judge of the mortification of your corruptions, by ſome extraordinary ſtirrings of ſin in thy ſoul after ſome violent temptation, but by the ordinary frame and temper of thy heart.

Miſt. 6. 6. Take this for thy conſolation, that inward ſtirrings and workings of ſin in thy

thy ſoul may in ſome caſes, rather argue that ſin is near to its *diſſolution*, then thou void of *mortification*; and that in theſe 3 Caſes, (will you follow me with your thoughts a little?) I ſay in theſe 3 Caſes the working of ſin in thy heart, may rather argue ſin to be near its *diſſolution*, then you to be void of *mortification*. Three Caſes diſcovering ſins diſſolution.

1. In caſe the *workings of ſin*, do make you more watchfull againſt *all occaſions of ſin*, and againſt the firſt motions of ſin in thy heart: as a *wanton eye* is a glance of a luſtfull heart, ſo a *watchfull eye* is an evidence of a mortified heart. *Caſe* 1.

2. In caſe the *irritation* of ſin, do provoke thee to *humiliation* for thoſe ſins, and *reſolutions* againſt them, and *ſtrong ſupplications* to God to enable thee to ſubdue them; ſuch a frame of heart does rather argue ſtrength of grace then ſtrength of ſinne. *Caſe* 2.

3. In caſe that after ſuch *violent motions* and *ſtirring of ſin* in thy ſoul, thy corruptions do grow weaker and feebler every day; it may be the ſtirrings of *luſt*, or *pride*, or *paſſion* are very great and unruly in thy heart, and thou doeſt bemoan them, and pray and ſtrive againſt them, and yet canſt not keep them under; but if within a little while you perceive *theſe ſtirrings of ſin* hath *enfeebled* it, and makes it decay *Caſe* 3.

in ſtrength, and grow weaker and weaker, in this caſe you have no need to fear that your *ſin is unmortified.* I told you before, that the ſtirrings of ſin in ſome men, is like a dying man ſick of a feaver; when he is in the heat of his diſeaſe and a violent fit upon him, the poor ſick man will ſo rage and tumble, that three or four men ſhall ſcarce be able to keep him in his bed: now this does not proceed from the ſtrength of the man, but of the diſeaſe; for as ſoon as the fit is over, the man is ſo weak, there is ſcarce life in him, he is not now able to ſtirre or move himſelf: ſo when ſin ſhall be in *thy ſoul,* like a burning feaver upon a man, that no *exhortations, reproofs,* or *threatnings* can reſtrain or withhold thee from ſin, and from running after the fulfilling and ſatisfaction of the luſts and deſires of thy heart; yet if you find that after theſe *violent motions* to ſin, thy corruptions have been *weakned* and *enfeebled,* you have cauſe to bleſſe God, that hath begun this *work of mortification* in thy heart, and hath given Satan an irrecoverable blow.

Miſt. 7. 7. Take this for thy comfort, that the *ſtirrings of ſin* in thy heart may be ſo ordered by God, as to make them a means to engage thee to a more *full mortification* of thy ſins; ſhould not ſin ſtir in thy ſoul, but

but lie there ſtill and quiet, you would be apt to grow ſecure and careleſſe, and take no notice of the ſinfulneſſe of thy heart; but now when the ſtinking ſavour and noiſome ſmell of thy luſts, ſhall riſe up in thy heart, this may be a means to encourage and quicken your endevours to the mortification, ſubduing, and rooting out theſe corruptions within thee. And thus I have done with theſe 7 particulars by way of comfort, to thoſe that complain their hearts are unmortified, becauſe of the ſtirrings and motions to ſin in their hearts.

I now paſſe on to the ſecond miſtake, which makes a godly ſoul fear his heart is unmortified, and that is this:

Miſt. 2. 2. Oh ſaies another godly man, I have not only the ſtirrings of ſin in my heart, but (the Lord ſhew mercy to my ſoul) I am in a worſe condition a thouſand times, for I finde that I have *prayed often*, again and again, and bended all my endevours againſt ſuch a particular corruption, and yet notwithſtanding all my *prayers* and *endevours*, *ſighs* and *groans*, that very ſin hath got head in me, and prevailed over me, which could not be but that ſin is *unmortified* and hath a great prevalency over my heart. Me thinks I hear ſuch breathings as theſe coming from a godly ſoul: Oh woe is me, I have made

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many a prayer, and renewed many a purpoſe in my heart to keep out ſuch a ſin, but yet I cannot, ſin prevails and gets the victory over me, and I am not able to encounter with it; and therefore this makes me fear whether ever I had the power of *mortifying grace* upon my heart.

Anſw. *Anſ.* Beloved, your condition is very ſad, yet I have four words to ſay to you.

1. 1. Thou that makeſt this complaint, it may be the evils thou complaineſt of, that thou canſt not keep under; it may be theſe evils are *great* and *groſſe evils*, but inward and unavoidable; and if ſo, you have leſſe cauſe of jealouſie that your corruptions are unmortified: indeed if the ſins thou complaineſt of be *great* and *crying ſins*, then you have cauſe to fear; but if they be only inward and unavoidable corruptions, ſuch as are *vain thoughts*, *diſtempered paſſions*, *ſpirituall pride*, *vain glory*, or the like, ſuch as theſe you may make 1000 prayers againſt, and never be able to overcome and root out.

2. 2. Suppoſe the corruptions be great that thou haſt purpoſed againſt, and prayed againſt, and you cannot ſubdue them and bring them under; yet know this for thy comfort, that this is as much as God requires of thee, that thou ſhouldeſt *reſiſt* and *reſolve* againſt, and labour to withſtand

ſtand thy corruptions; and if thou doeſt do thy duty in this particular, though thou art overcome, God will not hold thee guilty. It is in this caſe as it was in the Law that God made concerning a virgin in *Deut.* 22. 25, 26, 27. the Law was this, *That if a damſell were walking in the field alone, and a luſtfull man meet her, and lie with her, the man only that lay with her may die, but they were not to meddle with the damſell, for he found her in the field, and the damſell cryed, and there was none to help her*: (Beloved) it is ſo in this caſe, it may be the Devill may commit a *ſpirituall rape* upon thee, and be ſo forcible with a *temptation*, that you may yeeld to him; but yet if you do both *before* and *after the commiſſion* of that ſin, *bewail it*, *hate*, and *deteſt*, and *ſtrive* againſt it, the Lord will lay the ſin on Satans ſcore, and require it of him and not of thee. Deut. 22. 25,26,27.

3. You that complain your corruptions are unmortified, you have prayed often againſt them, and yet they are not ſubdued, take this for thy comfort, that thy *praying* and *purpoſing againſt ſin*, is an undeniable argument that they are a dying, though they are not quite dead. Were thy corruptions *living*, thy heart would be *dead*, and unfit, and unable to pray; for if thy praying do not make thee leave ſinning, thy ſinning will make thee leave 3.

praying: you that do continually ſtrive and pray againſt ſin, it is an undoubted evidence that your corruptions are a dying, though they are not dead: As ſome birds will flutter more ſtrongly after their heads be pulled off then before, which yet is an undeniable argument that they are a dying, though not quite dead; ſo when thou findeſt ſuch *violent motions* and *ſtirrings of ſin* in thee, notwithſtanding all thy prayers and endevours to the contrary, yet you may be ſure your corruptions are a dying, though not yet dead.

4. 4. Mark this for your comfort, that *corruptions* may have its *deadly wound* in the generall, and yet a particular *luſt* may be very *vigorous*, and *lively*, and *active* in thy ſoul. It is a rule among *Divines*, that as all corruptions are not *equally alive* in a man, ſo neither are all corruptions *equally dead* in a man: now here is thy comfort, if thou canſt prove, that a generall *work* of *mortification* is wrought in thee, that the body of ſin is deſtroyed, though you have ſome particular corruptions yet remaining in you, yet this doth not argue that you are unmortified: as it is with a dying man, one of his limbes may die before another, his heart may have life, when his leg or armie is dead, and if any one of his members is dead, it argues that the

the man cannot live much longer; ſo if one ſin be dead, it argues that the whole body of ſin is mortified, though this or that particular luſt prevail in thy heart, yet the generall work of mortification may be wrought in thee, notwithſtanding ſome particular ſins are not yet quite ſubdued. Thus much for the ſecond miſtake.

3. Another miſtake that a godly man runs into is this, Oh ſaies a poor ſoul, it is true, I have cauſe to fear upon theſe two grounds before mentioned, but alas, it is not the ſtirrings of ſin only in my heart, and my often falling into ſin after prayers, and promiſes, and reſolutions againſt them; but that which makes me fear my corruptions are unmortified, is this, that if *corruptions* were a *dying* in me, I ſhould finde *grace* to *live* and *act* in me more then it does, grace would hold an equipage with ſin, as one decreaſeth, the other would increaſe; now becauſe I cannot finde nor perceive *grace* to be *vigorous* and *lively* in my ſoul, it is I fear becauſe ſin is not yet dead in my heart. *Miſt.* 3.

Anſw. To you that make this complaint, I have only 3 or 4 words to ſay for your comfort. *Anſw.*

1. You muſt know that all the whole work of *grace* and *ſanctification*, is not to be done upon thee at once, indeed you are *juſtified* at once, and *elected* at once, 1.

but you are not *ſanctified* at once; you muſt not expect the whole *work of ſanctification* to be wrought in a moment, but as a childe comes to maturity and manhood, not preſently, but by degrees: ſo the *work of ſanctification* comes on ſlowly and by degrees.

2. 2. Take this for thy comfort, that there may be a dying and decaying of *common gifts*, when yet there may be a quick and lively acting of true and *ſaving grace* in thy ſoul; common gifts may be a dying, when yet *true grace* may be very vigorous in thy ſoul: it may be thou haſt loſt that volubility of tongue, readineſſe of utterance, and ſtrength of memory, &c. in thy old age which thou didſt excell in, in thy youth: theſe may be decayed, when yet there may be a lively and vigorous growth of grace in thy ſoul.

As a *Divine* obſerves, that though a Muſician can play better upon an inſtrument in his younger dayes, and can ſing more harmoniouſly, and make a more pleaſant melody, then when he comes to be old; yet he hath more skill and judgement in muſick now then he had before: ſo it may be thou maiſt loſe the varniſh and flouriſh of thy graces, and yet grow more in underſtanding, and judgement, and experience, &c. now then ever you did.

3. Thou

3. Thou that complaineſt and feareſt thy corruptions are not *dead*, becauſe *grace* is not ſo *lively* and *active* in thee: know this for thy comfort, that ordinarily God gives a greater income of vivacity and quickneſſe of grace at a mans firſt converſion, then he gives ever after, becauſe he would allure men to *Religion* and the *practiſe* of *godlineſſe*. 3.

SER-

SERMON, V.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

I Come now to handle the *miſtakes* on the other hand, *of thoſe that think their corruptions are mortified when they are not:* The heart of man is deceitfull above all things, a bundle of deceit, and man himſelf, is a proud creature, and very apt to have high conceits of himſelf: and there are 3 grounds of miſtake in wicked men, which makes them apprehend their corruptions are mortified, when indeed they are not. As,

Three groundsof miſtakes of an unmortified heart.

1. Becauſe they finde an oppoſition againſt ſinne, therefore they conclude there

1.

there is a *mortification* of ſin in them.

2. Becauſe they finde in themſelves the power of reſtraining grace. And, 2.

3. Becauſe there is a leaving and forſaking of ſome ſins in them: as it may be he was an *adulterer* in former time, but he is not one now: or a *ſwearer*, or *drunkard*, &c. in former time, but he is none of theſe now. Theſe are the 3 grounds of wicked mens miſtakes in reference to this work of mortification. And I ſhall ſpend two houres in anſwering theſe 3 miſtakes, and ſhewing you the weakneſſe and inſufficiency of theſe grounds, to evidence a work of mortification upon their hearts. To begin with the firſt, 3.

1. That becauſe they finde in themſelves an oppoſition againſt ſome ſins, therefore they conclude a work of mortification upon their hearts. I anſwer, that an *oppoſition of ſin*, may proceed from the light of a *naturall conſcience*, which may convince a man what is ſin, and what not: even wicked men may have a law within them, that may make them averſe and oppoſite to ſome ſins, as *uncleanneſſe*, and *drunkenneſſe*, &c. and their conſciences may accuſe them when they do ill, and excuſe them when they do well: but this only in the generall, I ſhall now ſpeak to it more particularly, and I beſeech you lend me your thoughts a little, for 1. *ground of miſtake*

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I do not think there is a man or woman amongſt you, though never ſo wretched and vile, but have ſome time or other withſtood *ſome corruptions* and *ſinfull motions* in your hearts. Now I ſhall ſhew in 8 particular caſes wherein you may oppoſe corruptions, and yet be an unmortified man: as, 1. he may oppoſe them *Jeſtingly*, 2. *Sparingly*, 3. *Partially*, 4. *Hypocritically*, 5. *Slaviſhly*, 6. *Conſtrainedly*, 7. *Faintly*, and laſtly, *Politically*. For the firſt,

Eight particular caſes whereas an unmortified man may oppoſe corruptions.

1. *Jeſtingly.*

1. A man may oppoſe corruptions *jeſtingly*. He may do as fencers uſe to do upon the ſtage, they pretend to hurt one another, but they never give a deadly wound, though they may ſeem to hack and hew one another, yet they never draw one drop of bloud, being only in jeſt all the while: ſo though a wicked man does *oppoſe* and *reſiſt ſin*, yet he will be ſure not to *hurt his ſin*; but now a mortified man, he oppoſeth ſin in good earneſt, and encounters with it, not as a fencer, but as a warriour oppoſeth his mortall enemie, and knowes he muſt either kill or be kild; ſo a godly man oppoſeth ſin, as the deadly enemy of his ſoul, he knows that he is now a grappling for his *ſalvation*: why now conſider of it, I beleeve there is not a man amongſt you, but does now and then *oppoſe ſin*, but if you do

do it only *jeſtingly*, this oppoſition is nothing worth.

2. In caſe likewiſe you do it *ſparingly*. It may be ſome of you do *reſiſt* and *oppoſe* corruptions, you ſee ſin to be ſin, and do labour to oppoſe it, but withall you do it *ſparingly*, you will not do ſin too much hurt, you deal with ſin as *David* did with *Abſalom*, (ſaies he) *deal gently with the young man* Abſalom; ſo it may be you deal gently with your ſins, and oppoſe them very ſparingly: but now a mortified man, he does accoſt his luſts with a holy cruelty, he will ſhew ſin no mercy, nor give any quarter to his luſts: his ſins will not ſpare him, and therefore he will not ſpare them. 2. *Sparingly.*

3. Thou haſt an *unmortified heart* in caſe thou oppoſeſt ſin *partially*, reſiſting ſome ſins, but ſparing others, your *beloved luſts*. It may be thou oppoſeſt *drunkenneſſe*, and yet wilt favour thy ſelf in other ſins, as falſe weights or meaſures, couſening and deceiving in thy ſhop, and tradings: It may be thou doeſt oppoſe *adultery* and *uncleanneſſe*, and yet doeſt yeeld to and indulge other luſts in thy boſome: but now mortification is like death upon the body, which ſeiſeth upon all the vitals and parts of the body; ſo if you do not oppoſe all ſin, you are a ſtranger to mortification, you that do with your ſins 3. *Partially.*

ſins as *Saul* did in caſe of the *Amalekites*, *Though he kild the* Amalekites, *yet he ſaved* Agag *their king, and the beſt of the ſheep and cattell, whereas he ſhould have deſtroyed them all*: So you, though you do oppoſe ſome ſins, yet if you do harbour and indulge others in your hearts, as *Saul* by his partiality *loſt his Kingdome*, ſo you by your indulgence, and partiality to ſome profitable or delightfull ſins, will loſe your ſouls: as *Sauls* ſparing of *Agag*, coſt him the *loſſe of his Kingdome*; ſo the ſparing of any one luſt in thy ſoul, will cauſe thee to loſe the *Kingdome* of *heaven*.

4. *Hypocritically.*

4. If you oppoſe ſin *hypocritically*, or upon falſe ends and grounds; when a man oppoſeth ſin not becauſe *it hinders him in good*, but becauſe *it hinders him from good*; he never oppoſeth any ſin, becauſe this or that luſt hinders him in *prayer*, and interrupts him in holy duties, as *hearing*, *reading*, &c. but becauſe it hinders him from good, becauſe it keeps him from *heaven*, and *happineſſe*, and *glory*; it hinders him from the good he hopes for and expects; he doth not oppoſe ſin becauſe it is repugnant to the *glory of God*, but becauſe it doth impugn and croſſe his expectation: ſo that a man may oppoſe ſin in theſe 4 ſenſes and yet be an *unmortified man*.

5. If

5. If you do oppoſe ſin *ſlaviſhly*, if meerly the fear of *Hell* and of *wrath to come*, does make thee reſiſt a preſent corruption, you would not care what ſins you did commit if *Hell* and *puniſhment* did not follow after them. Then a man oppoſeth ſin *ſlaviſhly*, when he does it meerly becauſe God puniſheth ſin, not becauſe he hates it; becauſe ſin hath a *condemning power*, not becauſe it hath a *defiling power* with it; becauſe ſin is againſt the *revenging juſtice* of God, not becauſe it is againſt the *holineſſe* and *purity* of God; becauſe there is a Hell *for ſin*, not becauſe there is a Hell *in ſin*. But now a godly man he oppoſeth ſin *filially*, if there were no Devill in hell, and no puniſhment for ſin, yet a godly man would hate it becauſe of the filthineſſe of it, becauſe there is a Hell *in ſin*, which he ſees to be worſe then Hell it ſelf. 5. *Slaviſhly.*

6. If you oppoſe ſin *conſtrainedly*. Many men oppoſe corruption in their hearts, but it is becauſe they have *terrours*, and *gripes*, and *gnawings* of *conſcience* upon them, they have ſo much light in their *naturall conſcience*, that they cannot yeeld to ſin without ſome reluctancy; they would gladly ſhake off the gnawings of their conſcience, and lull it aſleep that it might not do its office, but that they might ſin *ſecurely* and *peaceably*, ſuch an oppoſition 6. *Conſtrainedly*

tion as this is no argument at all of *mortification*.

7. *Faintly.*

7. If you do oppoſe corruptions *faintly*, and ſlowly. It may be thou didſt reſiſt corruptions reſolutely at firſt, but afterward you grow *faint*, and *weary*, and *remiſſe* in your oppoſitions: heretofore you could not endure *drunkenneſſe* or *uncleanneſſe*, but now you are more pliable and yeelding to ſin. Many men in oppoſing of ſin, are like unto the French men in battels, of whom it is related, that there are no men in the world, will give a fiercer onſet and charge, but if they meet with a good repulſe from the enemy, then their courage is cool'd and danted, and no men more cowardly and fearfull then they; ſo it may be ſome of you are very reſolute at firſt againſt ſin, but if the Devill come upon you with a fierce charge, then you grow faint hearted, and yeeld and comply with ſin: juſt as *Balaam* did, in *Numb.* 22. 13, 18. when *Balak* ſent for *Balaam* to *curſe Iſrael*, at firſt he refuſed to go, in verſ. 13. ſaies he *to the Princes of* Balak, *Get you into your land, for the Lord refuſeth to give me leave to go with you*: and again in verſ. 18. (ſaies he) *If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſſe or more.* Why now you would think *Balaam* to be a very good

Numb. 22. 13, 18.

good men; but yet when the King ſent for him the third time, then he would needs go. But you may ſay God bid him go, and therefore he is excuſable, verſ. 20. *And God came unto* Balaam *at night, and ſaid unto him, If the men come to call thee, riſe up and go with them:* and yet when *Balaam* went in the morning, Gods anger was kindled againſt him becauſe he went. Now how can this be, can God be angry with a man for doing that which he bids him doe? Verſ. 20.

I anſwer, 1. God bid him go conditionally, *If the men come to call thee, riſe up and go with them,* but we do not read that the men *cald him.* And, *Anſw.* 1.

2. God bid him goe, but as you bid an untoward childe do a thing when he will have his own will, Well do it if you will, take your own courſe, and ſee what will come of it. So ſaies God to *Balaam,* If you will needs go, if you love their money, the wages of unrighteouſneſſe ſo well, go with them, and ſee what will come of it. *Anſw.* 2.

3. God bids him goe, not to *curſe,* but to *bleſſe Iſrael*: now the text ſaies, *God was angry with* Balaam *becauſe he went,* God bid him go to *bleſſe Iſrael,* but he went with an intent to *curſe them,* and that was the reaſon that God was angry with him. *Anſw.* 3.

Thus it may be ſome of you may with *Balaam* refuſe to ſatisfie your *luſts* once, and a ſecond time, and yet imbrace them the third time, though you oppoſe *ſin reſolutely* at firſt, and yet cowardize and *grow faint* afterwards, it is a ſign thy heart is not yet mortified.

8. *Politically.* 8. If you do oppoſe ſin *politically*. My meaning is this, a man may be ſaid to oppoſe ſin two waies,

1. 1. When a man oppoſeth ſin more becauſe an *outward judgement* does follow that ſin, more upon this ground, then becauſe a *ſpirituall judgement* does attend that ſinne.

Gen. 20. Thus *Abimelech* did in *Gen.* 20. *When he was in danger to have abuſed* Sarah Abrahams *wife, yet when he knew her to be* Abrahams *wife he let her goe, and ſent to* Abraham, *and ſaid, Why is it that thou didſt not tell me ſhe was thy wife? thou mightſt have cauſed me to have brought evill upon the Kingdome by it.* A wicked man may *oppoſe ſin*, becauſe it may bring evill upon his *body*, or *houſe*, or *Kingdome*, but not becauſe ſin is a diſhonour to God: a man oppoſeth ſin politically, when it is meerly upon a carnall conſideration. And,

2. 2. When a man does *oppoſe* one ſin, that ſo he may harbour *another* ſin with leſſe ſuſpicion. It may be, thou haſt left thy *drunkenneſſe*, that ſo thou maieſt keep other

other ſins without being ſuſpected. Herein thou doeſt play the *politician* to damn thy own ſoul. And thus I have done with theſe 8 particulars, wherein you ſee, you may oppoſe ſin *Feſtingly*, *Sparingly*, *Partially*, *Hypocritically*, *Slaviſhly*, *Faintly*, and *Politically*; and if you go no further in the *oppoſition* of your luſts, you cannot conclude a *work* of *mortification* upon your hearts.

And thus much ſhall ſerve for the taking of the firſt ground of miſtake in wicked men the oppoſition of corruptions.

2. Oh but ſaies another, I do not only oppoſe corruptions, but (bleſſed be God) I do reſtrain and keep them under, that they do not break forth into act, in my life and converſation, and therefore I hope my heart is mortified, and all things well with me, ſeeing I have a power enabling me to reſtrain and keep under my corruptions. 2. *ground of miſtake*

Anſw. For anſwer to this, I muſt acknowledge that this is a good ſtep in the way to heaven, for a man both to *oppoſe* and *reſtrain* his luſts from coming forth into act. But yet I have 3 words to ſay to you, that ſo you may not be miſtaken. The firſt is this, *Anſw.*

1. That a man may *reſtrain a ſin* meerly from the principles and dictates of nature, 1.

the power of nature may reſtrain a man from the commiſſion of ſome ſins: we read of *Socrates* that he profeſt of himſelf that he was addicted to chaſtity, that he never had a luſtfull thought and wanton glances with his eye, nor a laſcivious carriage of his body all his life time, and yet he was but a heathen man. And ſo *Cato*, he was ſo afraid of drunkenneſſe, that he profeſſeth he never drunk ſo much but he could have drunk more even to refreſh nature. Why ſuch men as theſe may goe beyond many Chriſtians.

2. 2. *Luſts may be reſtrained* from the force of religious education and example: we
2 King. 12. 2. read in 2 *King.* 12. 2. of *Jehoaſh*, the text ſaies, *He did that which was right in the ſight of the Lord, all the dayes of* Jehoiada *the Prieſt:* all the while he lived, he did that which was right in the ſight of the Lord, but when he was dead, then *Jehoaſh* did wickedly. Sin was reſtrained in him all the while he lived under the tuition of a good man, but afterwards it broke out.

So it may be, you that are under maſters and tutors, that have a ſtrict eye over you; all the while you are ſervants, ſin may be reſtrained in you, but when you come to be your own men, to goe whither you will, and do what you will, then it may be you will run out into many ſins, which now are reſtrained by

by *education*, not through mortification.

3. A man may *reſtrain his luſts*, and abſtain from ſome ſins, meerly becauſe of the *terrour* and *trouble* of *conſcience* that lies upon him. His conſcience tels him that there is a Hell prepared for him, if he goes on in ſuch a courſe, or commits ſuch and ſuch ſins; he hath the flaſhings of Hell fire as it were in his face, ſo that he dares not commit ſuch a ſin. 3.

As it is with a dog having a bone lying before him, and his maſters ſtick over him, if he goes to ſnatch at the bone, his maſter knocks him, and makes him let it alone: the dog fears his maſters ſtaffe, or elſe he would have it. So it is with a *wicked man*, were it not for the *gnawings* and *terrours* of his *conſcience* that does trouble and affright him, he would make no bones of falling into any ſin or wickedneſſe whatſoever. Such a reſtraint as this, does not any way argue that thy ſins are *mortified*. And here I ſhall ſhew you further, that there may be a reſtraint of ſin in three particular caſes, and yet that ſin not mortified though it be reſtrained. Three caſes wherein a ſin may be reſtrained and not mortified.

1. If thy reſtraint from a ſin, be a burden to thee, if it be not voluntary but burdenſome, and full ſore againſt thy will, that thou art reſtrained from thy ſins. It *Caſe* 1.

may be through ſickneſſe and weakneſſe of body, thou canſt not commit ſome ſins, and this is a grief and burden to thee. If it be thus, thou haſt a very unmortified heart.

But now a godly man, he is reſtrained from ſin *willingly*, he counts it his *happineſſe* and a *great mercy* to have ſin reſtrained, and therefore examine your own hearts, if it be a grief of heart to thee to have thy ſins reſtrained, that thou canſt not follow thy *whores*, or thy *drunkenneſſe*, and the *ſatisfaction* of *thy luſts*, to run out into all manner of ſins; if it be thus with thee, beleeve it, thou haſt no ſpark of mortifying grace in thee.

Caſe 2. 2. In caſe your reſtraint from a ſin does make thee run out with a more vehement eagerneſſe after that ſin, when the reſtraint is removed, then ever thou didſt before: It may be thou art reſtrained by a *watchfull eye* that is over thee, that thou canſt not follow after *whoring* or *drunkenneſſe*, or *Sabbath breaking*, *&c.* or it may be thou art ſick, and ſo not able to do it.

But now in caſe that after theſe reſtraints are removed, you then run out after theſe *ſins*, it is a ſad ſign *thy heart is unmortified*, and that thou art at the next door to *damnation* and *reprobation*, when the reſtraint of a ſinne makes you more violent and eager after it when the reſtraint is removed.

3. In

3. In caſe the *reſtraint of ſin*, reaches only to *outward* and *groſſer acts of ſin*, but not unto *inward* and *ſecret evils*: for as I told you before, you may abſtain from, and keep under great ſins, by the very light and inſtinct of nature, as *Socrates*, and *Cato*, which were heathens; and therefore, unleſſe thy reſtraint of ſin, does extend to *inward* and *boſome ſins*, as well as to *open* and *notorious crimes*, thou canſt not conclude the *power of mortifying grace* upon thy heart. The very light of nature teacheth and convinceth a man, that he ſhould not *lie*, nor *ſteal*, nor *ſwear*, nor be *drunk*, or *unclean*, and the like; but yet though a wicked man may keep under great crying ſins, he cannot keep under ſmall and leſſer ſins, for they do not diſcern theſe ſins in themſelves: they do not look upon inward evils, to be any evill at all. And therefore we read of *Ariſtotle* that he counted many things to be vertues, which the Scripture condemns as vices. Heathens lookt upon jeſting to be a vertue, which *Paul* tels us is a ſin, and therefore counſels us *to avoid fooliſh talking and jeſting, as things not convenient.* *Caſe* 3.

So *Ariſtotle* he accounts it magnanimity for a man to be highly conceited and opinionated of himſelf, as deſerving great places of honour and repute in the world, but *Paul* he looks upon it as *pride of heart*,

for a man to think highly and nobly of himſelf. I only hint theſe things to you by the way, that ſo you may ſee that the light of nature is too dark and dim to diſcover many ſins, eſpecially if they be ſmall and inward evils; you may keep under *open* and *notorious ſins*, and yet never have the *power of grace* upon your hearts; *mortification* laies a reſtraint upon *inward* and *ſecret ſins*, that a mans whole endevours are bent againſt them, as well as againſt groſſer evils.

And thus I have done with the 2 firſt grounds of miſtake in wicked men, whereby they think their corruptions are mortified, when indeed they are not.

SER-

SERMON, VI.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

I Now come to the 3. *prop* and *ground* of *miſtake* that makes deluded men think *their ſins are mortified, when they are not*, and that is this, Another man will tell you that he goes further then both the two former; (ſaies he) *I doe not only oppoſe corruptions, and reſtrain ſome outward acts of ſin, but am a man that have quite left my ſins.* I was a man (it is true) given to *uncleanneſſe* in time paſt, but I am a *chaſt man* now. I have been a *drunkard* heretofore, but I am a *ſober man* now, &c. and therefore I hope my corruptions are *mortified* in me. *Anſw.*

3. *Ground of miſtake*

Anſw. *Anſw.* I confeſſe this is a very fair plea that thou makeſt; and I may ſay to thee as Chriſt ſaid to the Lawyer, *Thou art not far from the Kingdome of heaven*; but yet let me tell thee, that if thou goeſt no further, and doeſt no more, thou wilt never come thither; and therefore that thou maieſt not deceive and delude thy ſelf herein, I ſhall ſhew you, that there may be in many particulars a dereliction and leaving of many ſins unto which a man hath been formerly addicted, and yet that man a *ſtranger to mortification*, as in theſe 3 following caſes.

Three caſes wherein a man may leave his ſin, and yet not be mortified.

1. 1. If he leaves ſin from a wrong principle.

2. 2. If he leave them in a wrong manner.

3. 3. If he leaves them to a wrong end.

Caſe 1. 1. In caſe you leave thoſe ſins whereunto you were formerly addicted, *from a wrong principle*, and thoſe are four.

anſwered 1. 1. A man may leave a ſin, becauſe he is left void of *ſtrength* and *ability to act that ſin*, this is from a *wrong principle*: as when a man that hath been given in times paſt to *uncleanneſſe* and *ſinfull pleaſures* with women, but now when he is grown *old* and *ſickly* he leaves it off, why this is not *mortifying grace*, but he leaves this ſin becauſe his body is diſinabled, and the vigour of his ſpirits are gone, ſo that he cannot

act

act this ſin any longer: and therefore this is no thanks to the man at all.

And, it may be another man, that hath been ſtrongly enclined to *drunkenneſſe* in times paſt, but now his means is ſpent, and his money fals ſhort, and he wants wherewithall to follow his old courſe, and therefore he leaves it off. Be thy ſin what it will, if thou leaveſt it upon ſuch a principle as this, thou art a *ſtranger to mortification.*

2. If you leave a ſin, becauſe you are left void of an *opportunity to commit that ſin*; you have not *ſecrecy*, nor *ſecurity*, nor *conveniency* for the committing of ſuch a ſin, you cannot do what you would do; you cannot walk in thoſe waies you have a deſire to walk in. This is another wrong principle of forſaking ſin. 2.

3. In caſe you leave ſin, becauſe *motions* and *temptations* to ſuch a ſin leave you. (Beloved) the Devill does not alwaies ſuggeſt the ſame temptations to a man, it may be he prompts and ſolicits thee to *luſt* to day, and to *drunkenneſſe* to morrow; the Devill does not alwaies harp upon the ſame ſtring in tempting of you. Now it may be you have left ſome ſins, but it is becauſe the Devils temptations to thoſe ſins have left you, and this is not thanks worthy; for you may leave ſin upon this principle and yet be a *ſtranger to mortification.* 3.

tion. Some men have been much given to *wantonneſſe* and *uncleanneſſe* in their youth, and afterwards in their middle age the Devill ſuſpending his inſtigations a while, they have been wholly averſe and oppoſite to that ſin, ſo as not to endure a *laſcivious look* or an *unchaſt affection*; and yet afterwards through *renewed temptations* from Satan, have been inticed to run after the ſame ſin with as much greedineſſe and delight as ever. The Devill may leave thee, and thou maieſt leave acting a ſin for a long time, and yet afterwards upon a *freſh temptation* fall into the ſame ſinnes again.

4. A man may leave ſin upon this ground, becauſe he knowes if he does not, the *terrours of conſcience* will not leave him. He knows that if he ſhould ſtill go on in a courſe of *ſwearing*, *lying*, *cheating*, and *defrauding* in his ſhop; *Sabbath-breaking*, writing the Sermon he hears on that day in *his book*, and writing them in the *Devils book* all the week after; if he does ſtill follow after the *ſatisfaction of his luſts*, he knowes that his *conſcience* will accuſe him and affright him more and more; and therefore he will *reſtrain* and *bridle* his corruptions a while, till his *conſcience* is *bridled* and *pacified*: and therefore it is very obſervable the Scripture compares an unmortified man to a dog that returns

to

to his vomit, in 2 *Pet.* 2. 20, 22. the *Apoſtle* ſpeaks of ſome there that had gone ſo farre in Chriſtianity, *as that they had eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, but yet were again entangled therein, and overcome:* and the text ſayes *it is happenned unto them according to the true proverbe, The Dog is turned to his own vomit again, and the Sow that was waſhed to her wallowing in the mire.* What is the meaning of this? there is much of the minde of God in this place. A man that hath once left his ſinfull courſe, and yet afterwards followes after it again, is like a *Dog that returnes to his vomit, and a Sow to her wallowing in the mire.* Now you know a Dog when he hath a pain or a qualme upon his ſtomach (which that creature is often ſubject to) he does diſgorge himſelf: ſo a wicked man when his conſcience does trouble him and accuſe him, he leaves and forſakes his ſin; but as the Dog when he is rid of his pain, returns and licks up his vomit again: ſo a *wicked man*, when his *conſcience is quiet*, and the horrour of it over, he returns to his old ſins again, and commits them with greater delight and complacency then ever.

2 Pet. 2. 20, 22.

And thus you ſee in 4 particulars, if you leave ſin upon any of theſe wrong grounds

grounds and principles, you are ſtrangers to mortification.

Caſe 2. 2. In caſe you leave your corruptions in a *wrong manner*, (which may be done theſe 6 ſeverall wayes) you are ſtrangers to this work of mortification. As,

anſwered 1. 1. Thou doeſt leave ſin in a *wrong manner*, when thou doeſt forſake *one ſin*, to allow thy ſelf in *another*.

I have read of one that was much given to *drunkenneſſe*, yet by reading the Lectures of *Plato*, which much condemn, and ſpeak againſt that ſin, he was never drunk afterwards, but yet he fell into other ſins as bad as that. So if you forſake *one ſin* and embrace *another*, this is no *mortification*: for that, as I told you before, is a ſeiſure upon the whole body of ſin.

A man in *his youth* may be given to the ſin of *wantonneſſe*, and when he is *old* he may change that into the ſin of *worldly mindedneſſe*: again, ſome part of a mans life he may be given to *prodigality*, and at another time he may leave that, and fall into the ſin of *niggardlineſſe* and *parcimony*: one while he may be guilty of the ſin of *Hypocriſie*, and another fall into the ſin of *Apoſtaſie*, and open *profanation*. Naturaliſts tell us that every year the Serpent caſts his skin, but yet he hath another comes in the room of it, he is a Serpent ſtill:

ſtill: ſo (it may be) ſome of you caſt *off your old ſins*, but yet you embrace others in the room of them; this is only ſin *exchanged*, not *mortified*; the *exchanging of a ſin*, is not the *ſubduing of it*: that ſin which heretofore thou wert much addicted to, may be now aſleep, and another ſin alive, as vigorous and active in thy heart; this *exchanging* of your ſins, fals very ſhort of *mortification*.

2. A man may be ſaid to leave ſin in a *wrong manner*, when he only *abſtains from the groſſe acts of a ſin*, but does not leave the inward hankerings and deſires of his ſoul after that ſin. *Auguſtine* for a ſeaſon left the ſin of *incontinency*, but yet he confeſſeth he had ſtill ſecret hankrings in his ſoul to that ſin. If you do not extinguiſh in your ſouls thoſe longing deſires after a ſin, you do not leave the ſin: as for example, a man may leave the outward act of *uncleanneſſe*, and yet harbour in himſelf *adulterous thoughts*, *wanton looks*, *obſcene words*, and *laſcivious geſtures*; his heart may be like the Devils Anvill, whereon he faſhioneth abundance of ſpeculative wickedneſſes, and therefore this is not mortification, for that makes thee leave not only the outward act of ſin, but alſo that ſecret delight and complacency thou tookeſt in that ſin, ſo that this is a ſecond wrong manner of leaving ſin. 2.

3. Then

3. 3. Then a man leaves ſin in a *wrong manner*, when he only leaves *open, outward* and *crying ſins*, & yet indulgeth himſelf in ſome *inward* and *ſecret evils*. This is but leaving ſin by halves. We read of many heathens, that have reſtrained themſelves from falling into groſſe acts of ſin: as *Socrates* a man ſo free from *uncleanneſſe*, as that he was never obſerved to have a wanton glance with his eye, or a laſcivious geſture with his body, and yet a heathen ſtill: ſo *Cato*, a man ſo averſe from *drunkenneſſe*, that he would never drink ſo much as would ſatisfie his nature: ſo *Ariſtotle*, though he knew, and did abſtain from the groſſer acts of ſin, yet he was a ſtranger to ſmall and leſſer ſins, he could not diſcover them: For that which he accounts to be a vertue, *Paul* reckons to be a ſin, as *fooliſh talking and jeſting*, *Paul* looks upon them *as things not convenient*, though *Ariſtotle* eſteems them as vertues.

And ſo for a man to think highly of himſelf he counts magnanimity, which *Paul* looks upon as *pride*, and the reaſon of this is, becauſe that though they knew by the light of nature, what was bad in the act of *groſſe ſins*, yet they did not know, neither were they acquainted with *ſmaller ſins*, ſo as to diſcover and avoid them.

4. 4. A man leaves his ſins in a *wrong manner*, when he does it *unwillingly*, when he leaves

leaves his ſins, as the mariners do their goods, when they are in a great ſtorm, and the Ship heavie laden with rich commodities; the Maſter tels them, that unleſſe they will throw over ſome of their goods they will loſe all, and be caſt away; now thoſe that own the goods, will be as ready as any to caſt them overboard, not becauſe he does not love them, but becauſe he loves his life better. So when wicked men ſee *Hell fire* and a *river of brimſtone* before them, which they muſt be caſt into, unleſſe they leave and forſake their ſins: upon theſe grounds they do it, though it be very *unwillingly*.

5 Then a man leaves a ſin in a *wrong manner*, when he does it with a *reſervation* and *purpoſe of minde*, to commit that ſinne again at another time: it may be he reaſons thus with himſelf, I have delighted much in *drunkenneſſe* and *good fellowſhip*, but now I am *ſick* and *weak*, and not able to follow it, but if ever I am well again, I will take my old courſe, and go to my good company again. And another (it may be) may think thus with himſelf. I have now left the ſin of *uncleanneſſe* by reaſon of my *weakneſſe of body* and diſability to act it; but if I recover, I will to that pleaſure again. Now when a man leaves his ſins in ſuch a manner as this, his ſins will break in again upon his ſoul, 5.

3. 3. Then a man leaves ſin in a *wrong manner*, when he only leaves *open, outward* and *crying ſins*, & yet indulgeth himſelf in ſome *inward* and *ſecret evils*. This is but leaving ſin by halves. We read of many heathens, that have reſtrained themſelves from falling into groſſe acts of ſin: as *Socrates* a man ſo free from *uncleanneſſe*, as that he was never obſerved to have a wanton glance with his eye, or a laſcivious geſture with his body, and yet a heathen ſtill: ſo *Cato*, a man ſo averſe from *drunkenneſſe*, that he would never drink ſo much as would ſatisfie his nature: ſo *Ariſtotle*, though he knew, and did abſtain from the groſſer acts of ſin, yet he was a ſtranger to ſmall and leſſer ſins, he could not diſcover them: For that which he accounts to be a vertue, *Paul* reckons to be a ſin, as *fooliſh talking and jeſting*, *Paul* looks upon them *as things not convenient*, though *Ariſtotle* eſteems them as vertues.

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like an inundation of mighty water, with more power and force then ever it did before in times paſt.

6. 6. A man leaves his ſins in a *wrong manner*, when he leaves them without any *ſound humiliation* and *ſorrow* for the ſins he hath forſaken: It is an obſervation that Mr. *Boulton* makes, who having been with one (as he thought) lying upon his death-bed, a man much given to wine and women, an extreme drunkard, and a very laſcivious man; and as he lay upon his bed, Mr. *Bolton* asked him, whether he had any hopes of heaven or no, Why (ſaies he) it is true, I have been a *drunkard*, but now I am none, I have been an *adulterer*, but now I have left it: but Mr. *Bolton* obſerves that he did not expreſſe any *grief*, or *ſorrow*, and *humiliation*, for the ſins he had been guilty of: and therefore he asked him whether (if God ſhould reſtore him to his health again) he would not be the ſame man ſtill as he was before, he anſwered, *No, he would not for all the world.* But it pleaſed God within a little while this man recovered, and not many months after he was well, he returned to his old ſins again as bad as ever.

Hence we ſee, that a *bare forſaking of ſin* for a time, is no *true mortification*; ſuch a man is not mortified, though he leaves his ſins, if he be not truly *humbled* and *grieved* for

for them: it may be many of you have left off your *ſwearing*, and *lying*, &c. but have your ſins left *humiliation* behinde them? hath ſin left a ſcarre behinde it, that you do ſtill mourn and grieve for them? if it be not not thus with thee, thou canſt have no aſſurance in thy heart, that thou art a mortified man or woman.

And thus I have done with the ſecond particular, *In caſe you leave ſin from a wrong principle, and in a wrong manner.*

3. The leaving of ſin, is not an argument of mortifying grace in thy heart, if you leave it in a *wrong manner*: and herein (it may be) I may be near the boſomes of many of you; there be theſe *6 wrong ends* a man may leave his ſins for, and yet be a ſtranger to *mortifying grace*. *Caſe 3.*

1. A man may leave *his ſins*, that ſo the *peace* of his *conſcience* may not leave him. He knowes that unleſſe he does leave his ſins, the *peace* of a *good conſcience* will leave him; whereas were it not for breaking his own peace, he would not leave his ſins, though he did break Gods heart (as I may ſo ſay) by his ſins. When a man ſhall leave his ſins meerly becauſe the peace of his conſcience may not leave him, this is one wrong end. *anſwered 1.*

2. When a man ſhall leave his ſins only becauſe *temporall puniſhments* may leave him; not becauſe God *hates ſin*, but be- *2.*

cauſe he *puniſheth it.* When ſin is left, not becauſe it hath a *defiling power*, but becauſe it hath a *deſtroying power* with it; becauſe of its *penalty*, not becauſe of its *depravity.* As ſome men forbear from outward acts of villany, not becauſe the Law is againſt, but becauſe it puniſheth ſuch facts: ſo they leave ſin not becauſe God *hates it*, but becauſe he *puniſheth it*: this is another wrong end of leaving ſin.

3. 3. When a man leaves a ſin becauſe it ſtains his *honour* and *reputation* before men, and not becauſe it is a *diſhonour to God*, becauſe it brings a ſpot and blemiſh upon his own *name* and *credit*, and not becauſe it is a blemiſh to the *glory of God.*

4. 4. When a man leaves his ſins, that ſo the *Torments* of *Hell* may not follow him; he knows that if he continues ſtill in *a courſe* of *wickedneſſe*, his ſins will at laſt finde him out, and the torments of hell will inevitably ſeiſe upon him. A wicked man leaves ſin becauſe there is a a *Hell followes ſin*, and not becauſe there is a *Hell in ſin*; he leaves ſin becauſe it is againſt the *avenging wrath of God*, and not becauſe it is againſt the *holineſſe* and *purity of God*; not becauſe God hath *commanded him* to leave it, but becauſe there are *curſes* denounced in the Word of God

God againſt it: now this is a very falſe and ſlaviſh end for a man to propound to himſelf in leaving ſin.

5. When a man leaves a *ſin* upon this ground, *that ſo he may harbour another with leſſe ſuſpicion*; this, as I told you before, is to leave ſin *politically*, to forſake ſome ſins, that he may be the leſſe ſuſpected in indulging himſelf in others. 5.

6. When a man does leave and abſtain from ſin *meerly* becauſe he may be accounted a *holy, blameleſſe, and a religious man in the world.* As I have read of one that left an ill courſe that he was much addicted to, becauſe a friend of his by whom he hoped and expected an inheritance to be given to him, might have a good opinion of him. A man may leave *groſſe ſins*, that ſo he may be accounted a *new man*, and a *holy man* amongſt his neighbours, which is a very baſe and ſervile end, to leave an evill, that others may have good thoughts of him. 6.

And thus I have in theſe two Sermons taken off the *miſtakes* that many men run into, concerning *this great duty of mortification*.

I have only now a *word of comfort*, and I have done: it may be what I have ſaid touching this particular, hath gravelled many a *godly* and *conſciencious heart*, that he thinks his corruptions *are not yet mortified*, but Uſe of comfort.

The truly mortified heart anatomized.

but that he hath left his *ſins*, from ſome *wrong principles*, or in a *wrong manner*, or for ſome *falſe ends*, when there is no ſuch matter, and therefore for your *comfort*, oh you that are the ſuns and daughters of God, *lift up your heads with rejoycing and gladneſſe*, in caſe your hearts can bear you witneſſe, you have left your ſins from *other grounds*, and in *another manner*, and for *other ends* then wicked men do; you that can ſay you have left your ſins not becauſe you want *abilities* or *opportunities*, for you have as many of theſe as ever *Joſeph* had; but through the power of *ſanctifying grace* in your hearts: you that can ſay, *I have forſaken my ſins*, not becauſe my conſcience ſnarled upon me like a dog, and caſt the flaſhes of Hell fire in my face; but becauſe *the love of Chriſt conſtrained me*, becauſe *Chriſt ſhed his bloud, and paid a dear price for my ſins*. And I have left my ſins in a right manner, I have not left *one*, that ſo I might live and allow my ſelf in *another*; but I would leave *all ſins*, if I could: I do not leave ſin by *force* and *conſtraint*; but the Lord knowes that never a poor ſlave was more willing to come out of the gallies, then I am to come out of my ſins; there was never a *poor priſoner* more willing to come out of priſon, then I am *to leave my ſins*; there is never a *lowſie begger* that goes along the ſtreets,

ſtreets, is more willing to come out of his *rags* to be cloathed in *rich apparell*, then I am to part with *my ſins*, *thoſe menſtruous rags*, that ſo I may be cloathed with the *long robes of Chriſts righteouſneſſe*. Oh thou poor ſoul whoſe heart can bear thee witneſſe that it is ſo with thee, do not go home with a ſad heart, for thou art in a *happy condition*. And if thou canſt ſay, *thy heart bearing thee witneſſe*, that thou haſt left ſin too for a *right end*, not becauſe there is a *curſe* againſt thy luſts, but becauſe there is a *command againſt them*; that you leave ſinne not becauſe it is againſt the *revenging juſtice of God*, but againſt the *holineſſe* and *purity of God*; not becauſe there is a *Hell for ſin*, but becauſe there is a *Hell in ſin*; becauſe of its *depravity* and *defilement*, not becauſe of its *penalty*, and *deſtroying nature*; if it be thus with you, you may lift up your heads with *joy*, and go away with a ſea of comfort upon your hearts, in the aſſurance *that God hath brought you into a mortified eſtate*.

And thus I have in theſe 6 Sermons ſhewed you many weighty truths concerning this *great doctrine of mortification*. In the next place I ſhall give you ſome generall means and directions how you may attain to this *duty of mortificati-n*, not in particular how you ſhould

mortifie every particular ſin, (for that would be a work too tedious to go through) but only in generall how you may *mortifie* any *luſt*; and then I ſhall handle ſome other *caſes of conſcience*, as whether a man may fall into a ſin *after it is mortified or no*, and ſeverall other caſes.

SER-

SERMON, VII.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

I Come now to proceed to *one Query more touching this doctrine of mortification*, and that is this; me thinks I hear a poor perplexed ſoul ſay, (that hath heard all the Sermons that I have preached upon this Text) *I confeſſe all that you have ſaid and ſpoken in reference to this duty of mortification, is but as a looking-glaſſe to let me ſee into my own heart, and whereby I diſcover that my heart is not yet mortified, and that I have a great many luſts and corruptions ſtill unſubdued in me; and therefore I would gladly know, how I might be enabled to mortifie my ſins,*

The doubting Chriſtians requeſt.

ſins and to keep under, and overcome my corruptions.

This therefore ſhall be the *next Query* that I ſhall handle, namely, *to ſhew you what means and helps you may make uſe of, in mortifying and keeping under thoſe corruptions that trouble you and prevail over you*: and in the proſecuting of this, I ſhall not only run into particulars, how to mortifie every particular luſt; but ſhall only give you ſome *generall helps* and *means* to keep under ſin, be the ſin what it will be. I ſhall name to you 7 or 8 in all.

Eight generall helps to mortifie ſin.

Help 1. 1. The firſt means you ſhould uſe is this, Be very carefull to *ſhun* and *avoid all occaſions to that ſin*, to which thou art moſt *ſtrongly addicted*: as when a man lies under a feaveriſh or aguiſh diſtemper, though he may eat ſome kinde of ſlender meats, yet the Doctor tels him he muſt take heed of ſtrong meats: now if he does not abſtain from them a while, (which will feed and highten the diſtemper) he can expect no help or cure: ſo here, you muſt *ſhun all thoſe things* that may ſtir up, or give any occaſion *to your luſts*. You muſt take heed of going upon *yce*, as well as of *ſtumbling blocks*, if you would not fall, you muſt avoid all *occaſions of evill*, as the *Apoſtle* ſaies in the Epiſtle of *Jude* verſ. 23. *hating the garment ſpotted of the fleſh.*

It is a remarkable place to this purpoſe, that

that in *Numb.*6.3, 4. where the Lord makes a Law that the *Nazarites muſt drink neither wine nor ſtrong drink*, and in order to this, *the Lord forbids them to eat ſo much as the kernell or husk of the grape:* they were forbidden *not only to drink of the juice, but not to eat of the husk of the grape*, becauſe that might be an occaſion or incitement to taſte of the wine of the grape, they were to avoid all occaſions of committing that ſin: ſo *the people of God* ſhould not only have a care of *a downright ſin*, but of *all occaſions* or *provocations* to any ſin. Numb. 6. 3, 4.

You know it was *Pharaohs* inſtigation to *Moſes* (when he and the children of Iſrael were going out of *Egypt*) *that he ſhould leave his children and ſervants behinde him; but when he was reſolute, and would have them with him, and* Pharaoh *bid him goe, but to leave his cattell, his ſheep and oxen behinde, Exod.* 10. 24. *But* Moſes *told him there ſhould not a hoof be left behinde:* for he knew if they had left any thing behinde, it might have been an allurement, to have made the *children of Iſrael* hanker after Egypt again. The way to mortifie a ſin is to avoid *all occaſions* that may induce you to the committing of that ſin to which you are addicted. Exod. 10. 11.

2. Another generall means to mortifie ſin is this, Withſtand a *luſt* or *corruption* in the *very firſt riſings* and *workings* of it in *Help* 2.

in thy heart. If thou giveſt way to a ſin, the more power it will have over thee, and the more difficult it will be *to ſubdue it*: therefore cruſh the *Cockatrice* in the Egge. It is an eaſier matter to keep out an enemy, then to thruſt him out, when he is once gotten in. You ſhould keep *your ſouls* as it were in a *garriſon*, and not give way to ſin, but *reſiſt* it, and *oppoſe* it in the *firſt motions* of it.

Help 3. 3. Another means is this, Bend the greateſt ſtrength of thy heart in *importunate prayer* to God, againſt that *corruption* that does moſt of all trouble thee, as *Paul* in 2 *Cor.* 12. 8. *when he had a thorne in his fleſh, a meſſenger of Satan to buffet him*, for this (it is ſaid) *he beſought the Lord thrice that it might depart from him*; in *Pſal.* 56. 9. ſaies *David* there, *When I cry unto thee, then ſhall mine enemies turn back.* So when we *call* and *cry* unto God, it is the way to make our luſts turn back from us. There is never a *mortified man*, but hath been a *praying man*: the reall ſubduing of a luſt can never be obtained without prayer, for *prayer* is the ſword of the *Spirit*, whereby we can only *conquer* and *overcome* our *corruptions*; at that time when you grow moſt *remiſſe*, and *careleſſe*, and *formall* in prayer, then are you moſt of all troubled with *unmortified luſts* and *corruptions*. *Eſay* 64. 6, 7. the Church there complains, *we doe*

2 Cor. 12. 8.

Pſal. 56. 9.

Eſai. 64. 6, 7.

all

all fade as a leaf, our iniquities like winde have taken us away, and there is none that calleth upon thy name; Say they, we are carried headlong by our luſts, as the duſt is hurled by the winde: and what is the reaſon of it; but becauſe *there is none that calleth upon thy Name?*

It is a rule that a *modern Author* hath, ſaies he, either *thy ſins* will make thee *leave praying*, or *thy praying* will make thee *leave ſinning*; if thou doeſt continue ſtill to *pray againſt ſin*, in time prayer will *mortifie* and *kill thy luſts* and *corruptions*. This is the third means.

4. If thou wouldſt keep under *thy corruptions*, then keep in *thy memory* ſome ſpeciall ſentences of Scripture, which do moſt *expreſly* and *vehemently* forbid thoſe ſins unto which thou art moſt *ſtrongly inclined*: this is an excellent way to fence thy heart againſt any corruptions. Thus *David* did in *Pſal.* 119. 11. ſaies he, *I have hid thy word in my heart, that I might not ſin againſt thee*, that is, *I have hid thy ſpeciall word in my heart*, againſt my *beloved* and *darling ſin*, that ſo when I am *tempted* to *commit them*, I might conſider thy *expreſſe command* againſt that ſin. *Help* 4. Pſal. 119. 11.

And thus when our *Saviour Chriſt* was tempted by the *Devill*, he told him, *it is written* thus and thus, *that thou ſhalt not tempt the Lord thy God*, he convinced him Mat. 4. 7.

from

from Scripture of his ſin. Now if you had in *your thought* ſome expreſſe places of *Scripture* againſt thoſe ſins you are moſt inclined to: this would exceedingly help you in ſubduing your ſins. And therefore look over the *whole Bible*, and chuſe out thoſe places of Scripture, that do moſt *dreadfully threaten* that ſin, as if you be given to *uncleanneſſe*, conſider that place, *He that goes in to a Harlot, he ſhall not take hold of the paths of life*; and that *whoremongers and adulterers God will judge*, and ſuch like places: and ſo for any other ſin you are addicted to; recollect and gather together the moſt direct Scriptures, that ſpeak againſt it and condemn it.

Prov. 2. 19. Heb. 13. 3. 1 Cor. 6. 9. Eccleſ. 7. 28.

Help 5. 5. Exerciſe thy ſelf in and injoyn thy ſelf to *ſolemn faſting*, for that particular ſin thou art moſt inclined to: in 1 *Cor.* 9. 25, 27. ſaies the Apoſtle, *He that ſtriveth for the maſtery, he is temperate in all things: ſo fight I, not as one that beateth the air, but I keep under my body, and bring it into ſubjection by temperance*; the way to tame an *unruly heart* is by *faſting* and *prayer*, a conſcionable uſe of theſe duties will be a great means to give corruptions its *fatall blow*. *Faſting* and *prayer*, they are the ſlaughter-houſes of ſin.

1 Cor. 9. 25. 27.

Mat. 17. 21. I may ſay of ſin as *Chriſt* ſaid of the *Devill*, in *Mat.* 17. 21. all kindes of Devils are not alike, ſaies he, *this kinde will not go out*

out but by faſting and prayer: ſo ſome ſins will not go out of us by ordinary means, but by *faſting* and *prayer*.

6. If all theſe means will not prevail for the *ſubduing of thy luſts*, then uſe this help, lay thy ſelf under a *ſolemn covenant* unto God, that thou wilt (*through the ſtrength of Chriſt*) forbear thoſe ſins that do reign and rule in thee, I ſay, *reſolve* in the ſtrength of Chriſt, for all your *covenants* and *promiſes* muſt be made in the *ſtrength* of *Gods Covenant* and *Promiſe*; there is no man, that makes a vow or promiſe to God (in the ſtrength of Chriſt) to *ſubdue his luſts*, but he will do it firſt or laſt. If thou haſt uſed *all other means* for the bridling of thy luſts, and they prove *ineffectuall*: in this caſe we ſhould *binde our ſelves* to God in *an oath*, that in *the ſtrength of Chriſt* we will forſake our ſins. *Help 6.* Deut. 23. 21.

Object. But may ſome ſay, if we break this vow as we are no way able to perform it, this will be a double ſin. *Object.*

Anſw. If thou art *weak* and *unable* to perform this duty, thou art as inſufficient to do any other duty that is required of thee. But, *Anſw.*

2. If God does *help thee*, and carry thee on in this work *by his ſtrength*, then you may perform it, and a *vow* is *Gods ordinance*, and if you make a *vow* in *Chriſts ſtrength*, he will aſſiſt you in it, to accompliſh it. Num. 29. 39.

7. When

Help 7. 7. When thou goeſt about this *work of mortification*, do not bend thy ſtrength againſt *one particular act of ſin*, but ſet thy whole ſtrength againſt *the whole body of ſinne.*

The way to keep a tree from growing, is not to cut off the branches, but to pluck it up by the roots. And ſo if ever you would *mortifie a luſt indeed*, you muſt ſtrike at the *whole body of ſin*, and labour to *bewail* and *ſubdue* that, and therefore *David* in *Pſal.* 51. when he came to humble his ſoul before God for the fin of *adultery*; he does not ſay, Lord *forgive me this ſin only*, but in the beginning of the Pſalm *he laments the whole body of ſin* that was in him, *Oh Lord*, ſaies he, *I was ſhapen in iniquity, and in ſin did my mother conceive me, &c.*

Pſal. 51.

Help 8. 8. Wouldſt thou *mortifie* and *keep under ſin* in thy *heart*? then meditate much upon *Chriſts death* and upon *thy owne:* theſe are effectuall means to kill and keep under ſin.

Meditation 1. 1. Meditate upon *Chriſts death*, conſider thus with thy ſelf, Shall I live in thoſe ſins, that the *Lord Jeſus Chriſt died to redeem me from*? ſhall I harbour thoſe luſts in my heart, *that ſhed the heart bloud of my deareſt Saviour*? ſhall not I kill thoſe ſins that *killed Chriſt*, and ſee the bloud of thoſe luſts that *ſpilt the bloud of the Lord Jeſus Chriſt*? Such

Such conſiderations as theſe will make a man refrain from ſin, and ſubdue and keep it under: the meditating of the *death of Chriſt* is a moſt *effectuall means* to put us upon the *crucifying* and *killing* of our luſts. And then,

2. Not only the thought of Chriſts death, but of *thy own death too*, will ſtir thee up to mortification: conſider thus with thy ſelf, I muſt not live *alwaies here*, I muſt die either *ſooner* or *later*, and after death *comes Judgement*, when *I muſt give an account for every thing done in the body, whether it be good or evill*: and thoſe ſins that are now *ſweet* and *delightfull to me*, when I come to die, will be as *gall* and *wormwood to me* then, and as *gravell in my belly*; it will certainly be *bitterneſſe in the latter end*: which if we did ſeriouſly conſider of, it would be a great means to *keep under ſin*. *Meditation 2.*

And thus I have briefly run over theſe 8 particular directions how to mortifie ſin: it remains only now, to winde up what hath been ſaid, with a *comfortable Uſe*, a Uſe of conſolation: it may be there is many a *conſcientious ſoul* that hears me this day, whoſe conſciences bear them witneſſe they have not been enemies to their own ſouls in this particular, but have laboured to *oppoſe* and *mortifie their luſts*: but do yet finde the workings of corruption to be very ſtrong in their hearts, *Uſe of Conſolation.*

to ſuch as you are, I have theſe 5 words to ſay.

Uſe 1. 1. Take this for *thy comfort*, that though you uſe the utmoſt of your endevours *to mortifie ſin*, yet you cannot withſtand the being of ſin in you, but only hinder the *reigning of it* in thy heart. Sin will be in thy ſoul (as I told you) like thoſe beaſts

Dan.7.14. ſpoken of in *Dan.* 7.14. *whoſe dominion was taken away, but their lives were prolonged for a little ſeaſon*: ſo *the beeing* of ſin will not be taken away; though the *reigning power* of it be taken away, the *Apoſtle* in

2 Cor.4.7. 2 *Cor.* 4.7. compares *our bodies to earthen veſſels*, and the filth of ſin that is in us can never be *fully cleanſed* and *waſhed away*, till theſe *veſſels be broken in pieces*, and our *bodies* are *laid in the duſt*, till we ſhake off *theſe bodies of fleſh*, we ſhall never ſhake off *our bodies of ſin*. And therefore this may be a great comfort to you, God doth not expect, that you ſhould *root out the beeing of ſin*, but only keep down the *reigning of ſin in you*.

Uſe 2. 2. Take this for your comfort, that if you do uſe all *conſcionable means to bridle your luſts*, you may be confident, that ſooner or later *grace ſhall get the victory over ſin*, ſin may be a *combatant*, but it ſhall never

Mat.25.3. be a *conquerour*. *Grace* in Scripture is compared to *oyle*, and *corruptions* to *water*: and as oyle will ſwim to the top, do what you

you can, you cannot keep it under the water, ſo *grace* will in time get the victory over your *corruptions*: and *Chriſt will not break the bruiſed reed, nor quench the ſmoaking flax till he hath brought forth Judgement into victory*: here by a *bruiſed reed* and *ſmoaking flax* are meant *weak Chriſtians*, and Chriſt will not diſcourage ſuch, though *their graces* doe not burn into *a flame*, yet if they do but *ſmoake* he will not *quench them, till they have brought forth judgement into victory*, that is, till thoſe *ſparks* and *ſmall beginnings* of grace in them, do burn *into a flame*, and become *victorious* over their corruptions; a reed is weak of it ſelf, but a *bruiſed reed is weaker*, but yet this ſhall not *be broken*, till the *work of grace be perfected in thy ſoul*, and become victorious over all the *oppoſitions* and *temptations of Satan*. Mat. 12. 20.

3. Remember this for your comfort, that if you do *conſcionably walk* in a *due improvement* of thoſe means, that the Lord hath *ſanctified* for the *mortifying of your ſins*, though notwithſtanding all, your ſins *do yet prevail over*, and *overcome you*; in this caſe the Lord will hold you guiltleſſe. I might urge that place to you which I quoted the laſt Lords day, concerning the Law of God touching a damſell, in *Deut.* 22.25,26,27. *Uſe* 3.

Deut. 22. 25,26,27. which was, that the *Adulterer ſhould be put to death,* but ſaies God, *If the damſell were walking in the field, and a man came to her and defiled her, if ſhe ſtrove againſt him and cryed out, then* (ſaies God) *the damſell ſhall be guiltleſſe, but the man ſhall die the death.*

So when the *Devill* does make a *ſpirituall rape* upon thee, if *thy ſoul* can bear thee witneſſe, that thou didſt cry out to God for help; and *ſtruggle* and *ſtrive* againſt the corruption with all thy *might* and *ſtrength* to ſuppreſſe and keep them under, and yet thou couldſt *not prevail,* but the Devill did overmatch thee; in this caſe know for thy comfort, *that God will account thee guiltleſſe.*

4. 4. Take this for thy comfort, that God will never damn thee for *that ſin* which in the whole courſe of thy life thou *uſeſt all poſſible means* to *ſubdue* and *deſtroy.* Thou mayeſt plead thus with God when you come to die, *Oh Lord, wilt thou condemn and throw me into Hell for that ſin which I have laboured all my life time to throw out of my heart?* I might in this caſe of reſiſting corruptions, make uſe of what Naturaliſts tell us concerning the Crocodile, which is a ſerpent of that quality, that if it ſees a man afraid of him, and run from him, it then takes cou-

courage, and runs after the man, and kils him; but if a man oppoſeth and fights with the Crocodile, it will then grow faint hearted, and run away, and the man kils him. So here, if thou art *faint hearted*, and *yeeldeſt to every temptation*, and wilt not grapple with thoſe *incurſions* that ſin make upon thee, then ſin will *overcome thee* and *kill thee*; but if thou doeſt *oppoſe* and *purſue ſin*, and bend all thy ſtrength againſt it, that hadſt thou *more tears to ſhed*, or *more prayers to make*, or *more ſtrength to put forth*, you would imploy them all againſt ſin: if it be ſo, my ſoul for thine oh man, *thy corruptions* ſhall never be *thy ruine*: though the Devill does *force ſinne* upon thee, yet if thou uſeſt all poſſible means *to reſiſt it*, the Lord will hold thee guiltleſſe.

5. Take this for thy comfort, that the *diſturbing* and *troubling* of thy heart *by a ſin*, does rather argue that ſin to be *mortified* then *unmortified*; provided that as thy ſin *ſtirs in thy heart*, ſo thy *reſolutions* and *ſupplications* againſt thoſe ſins, doe *ſtir in thy heart too*: if as ſin does fight againſt *thee*, thou doeſt ſtrive *againſt it* in thy reſolutions and proteſtations againſt it. Though it may keep a *great deal of ſtir* in thy heart, yet it may rather argue that ſin *is dying*, then *living* and *reigning* 5.

in thee, and *prevailing* over thee.

And thus I have done, in the diſpatch of the firſt Doctrine, namely, that the mortification of corruption is a neceſſary qualification required in all that would attain ſalvation.

SER-

Sarah Harris her Book 1684

SERMON, VIII.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

I Come now to make further entrance into the 2. Doctrine, *If you through the Spirit do mortifie the deeds of the body, you ſhall live.* From whence I noted to you; that the *mortification* of *corruption* is wrought in us, *by the ſtrength of Chriſts Spirit*, not our own. Doct. 2.

Before I come to handle the caſes of conſcience neceſſary to the proſecution of this point, I ſhall firſt prove it to you, by two demonſtrations, *if you through the Spirit do mortifie*, that *mortification* of *corruption* is wrought in us *by the Spirit of God.* And that,

Demonſt. 1. 1. Becauſe the *ſanctification* of a mans nature is the upper and peculiar work, or office of *Gods Spirit*: and hence the *Spirit of God* is called *the holy Ghoſt*, becauſe its proper office is to make a man holy.

Now *mortification* is but one part of *ſanctification*, for ſanctification conſiſts of theſe two parts: *mortification* or *a dying unto ſin*, and *vivification* or *a living unto God*; and therefore if *ſanctification* in generall be the work of *Gods Spirit*, then *mortification* muſt needs be the work *of the Spirit* alſo.

And hence it is that you often finde this phraſe added to the Spirit of God, *the*

1 Pet. 1. 2. *ſanctification of the Spirit*, as in 1 *Pet.* 1. 2. *Elect according to the foreknowledge of*

1 Cor. 6. 11. *God the Father, through ſanctification of the Spirit.* So in 1 *Cor.* 6. 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.*

If *mortification* be a part of *ſanctification*, and the Spirit of God does carry on the whole work of *ſanctification*, it muſt needs carry on this part of it, mortification.

Demonſt. 2. 2. This appears to be ſo, becauſe it is only the *Spirit of God* that can ſavingly enlighten a mans mind, and convince his judgement to make him ſee *the evill of ſin*, and a man will never go about to *kill ſin*, till

till he be perſwaded of *the evill* and *danger* of it. And therefore you read in *Joh.* 16.18. *That for this cauſe God hath ſent his Spirit into the world, that he might convince the world of ſin.* A man will never ſeek after a cure till he is ſenſible of his diſeaſe; ſo you will never go about the *extirpation of ſin*, till you are ſenſible of the *danger* and *guilt* of your ſins: and you will never be convinced of the *danger* and *evill* of ſin, unleſſe the *Spirit of God* does enlighten you. So that the *work of mortification* is wholly to be aſcribed to the *Spirit of God*, becauſe that only can ſo convince us of the evill of ſin, as to make us *hate* and *abhorre it* and *ſtrive againſt it*. Joh. 16. 18.

Four caſes of conſcience neceſſary to be reſolved.

I ſhall now fall upon the diſcuſſing of 3 or 4 needfull caſes of conſcience touching this point. As,

Caſe 1. 1. Seeing the Text here ſaies, *if you through the Spirit:* the words doe imply, that there is another kinde of mortification that is not wrought by the *help of the Spirit*, but by the power of a *mans own good nature* or *education*, and therefore I ſhall ſhew you the difference between *corruptions mortified by the power of the Spirit of God*, and corruptions meerly reſtrained by the power of nature.

2. 2. I ſhall ſhew you, how you may be ſatisfied in your own conſciences that you have mortified your corruptions.

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3. 3. I ſhall ſhew you whether the falling often into the ſame ſin may be conſiſtent with mortification. To begin with the firſt,

Caſe 1. 1. *Wherein lies the difference between a corruption meerly reſtrained by the power of nature, and a luſt truly mortified by the Spirit of God?*

I ſhall lay you down theſe 8 apparent differences.

anſwered 1. 1. A corruption meerly reſtrained *by the power of nature*, does only make a man forbear the *act of ſin* for the preſent, but does not put into the heart a *hatefull diſpoſition* againſt *that ſin*: as it is with a thief in priſon, he may be reſtrained from a ſin becauſe he cannot act it, but yet he loves the ſin (it may be) as well as ever he did: ſo a man may for a time *refrain* from the *act of ſin*, and yet have no inward hatred implanted in his heart againſt that ſin.

As *Balaam*, he gave two peremptory anſwers to *Balaks meſſengers*, that he would not go down to *curſe Iſrael*, and yet at laſt he went, *becauſe he loved the wages of unrighteouſneſſe*, 2 Pet. 2. 15.

2 Pet. 2. 15. But now where there is a *reall mortification* wrought by the power *of the Spirit of God*, this is ſo powerfull in thy heart, that it implants in thee a contrary and hatefull diſpoſition to that ſin which thou doeſt

doeſt not act. So that he doth not only *leave ſin*, but *abhorre it*: there is not only a *ceſſation from ſin*, but an *indignation againſt it*, and therefore try your ſelves by this difference.

2. The reſtraint of ſin by the power of Nature, doth reach only to *more groſſe* and *palpable ſins*, but not to inward and boſome luſts; by the power of nature a mans conſcience may give him a *curbe* and *controll* for groſſe and *viſible acts of ſin*, but it does not extend ſo far as to ſecret and boſome ſins. 2.

Whereas *mortifying grace* wrought in us by *the Spirit of God*, reacteth ſo far as to a ſeiſure upon *inward ſins* as well as *outward*, as in *Col.* 3. 5. ſaies the Apoſtle, *Mortifie therefore your members which are upon the earth, fornication, uncleanneſſe, &c.* not only *fornication in the act*, but *uncleanneſſe in the thoughts, concupiſcence*, and *inordinate affections*. Mortification by the Spirit, reacheth to the crucifying of the *inward man*, and therefore examine your ſelves in this particular. Col. 3. 5.

In 2 *Sam.* 24. 10. it is ſaid there, *that* David *his heart ſmote him after he had numbred the people*. *Divines* can hardly tell what was *Davids ſin* in numbring them, unleſſe it were *pride*, or *carnall confidence*, and yet his heart ſmote him for it. Tender conſciences their hearts ſmite them 2 Sam. 24. 10.

them for *little ſmall ſins*; ſo his heart ſmote him likewiſe, *for cutting off the lap of* Sauls *garment*, 1 *Sam.* 24. 4. which was no ſin at all, and yet he was troubled for it. But now a wicked man he is never troubled for *ſmall ſins*; thoſe ſins that almoſt break a godly mans *heart*, never break *his ſleep*: ſmall ſins that are as gravell in a godly mans bowels, are but as gravell in a wicked mans gloves that never troubles him.

1 Sam. 24. 4.

3. Corruption reſtrained by the power of nature is a violent and compulſive action, a man undergoes it *unwillingly* and *involuntarily*: in *Gen.* 20. 6. ſaies God to *Abimelech*, *I alſo withheld thee from ſinning againſt me*, which implies that there was a ſtrong inclination *in him* to commit *that ſin*, but God withheld him from doing it. A naturall heart though *he doth not act a ſin*, yet he is kept from it *unwillingly*; but now when a ſin is mortified *through the ſtrength of the Spirit*, then a man does willingly ſurrender up his luſts: a wicked man may *leave ſin*, but it is as a friend leaves his friend, with a great deal of unwillingneſſe, and may ſhed tears at parting; but a godly man leaves his ſins as a *poor priſoner* leaves his *ſtinking dungeon*, or a *poor begger his filthy rags*, or as a gally-ſlave is glad to leave plying the oar in a gally. Gods people *ſhall be a people of wil-*

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Gen. 20. 6.

willingneſſe in the day of his power, and ſhall ſay unto their Idols in their indignation, Get you hence. Pſ. 110. 3. Eſay 30. 22.

4. When a man is reſtrained from a ſin only *by the power of nature*, when that reſtraint is taken off, he runs after that ſin with *greater eagerneſſe* and *greedineſſe* then ever he did. *Hoſ. 7. 6. Wicked men are compared to an oven*: now you know fire in an oven, being confined within ſo ſmall a compaſſe, burns very violently; ſo a wicked man, the more he is *reſtrained from a ſin*, the more he burnes *with heat*, and *rage after his luſts*: like a river that is dam'd up, when the bank is broken down, it runs out with a great ſtrength, and a mighty torrent. Thus *Joaſh*, 2 *Chron.* 24. 2. *all the while that* Jehoiada *the Prieſt lived, he fell into no great ſin, but after he was dead, his luſt brake out and run down like a mighty torrent, into all manner of ſin and wickedneſſe.* So *Balaam* though his ſin was reſtrained for a ſeaſon, yet afterward he was more greedy to commit it then ever. 4. Hoſ. 7. 6. 2 Chron. 24. 2.

But now a mortified man that hath *mortifying grace* wrought in him by the *Spirit of God*, his ſins are continually *dying* and *decaying*, though they be not quite dead, ſin ſhall never carry that *ſtrength* and *prevalency* with it as it hath done, and never make that ſeiſure upon his heart as formerly.

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5. 5. A man that is reſtrained from ſin only by the power of nature, it is meerly upon carnall conſiderations. As,

1. Carnall conſideration for committing a ſin. 1. A man may forbear a ſin becauſe of the preſence of men, and not becauſe of the omnipreſence of God; but now *Joſeph* when he was tempted to ſin, he went higher, (ſaies he) *How ſhall I do this great wickedneſſe, and ſo ſin againſt God?* And,

2. Carnall conſideration for committing a ſin. Gen. 20. 6. 2. A man may be *reſtrained from a ſin* upon this carnall conſideration, leſt that ſin ſhould bring upon him *temporall judgements*. Thus *Abimelech* did forbear him, in *Gen.* 20. 6. when he knew that *Sarah* was *Abrahams* wife, ſaies he to *Abraham*, *Why didſt thou not tell me that ſhe was thy wife, for I might have ſinned and ſo have brought evill upon the Kingdome?* this was that which reſtrained him from ſin, and not becauſe God would have been offended by it. But now he that mortifies a ſin *by the Spirit of God*, he abſtains from ſin, upon *ſpirituall conſiderations*. Such as theſe; if I commit this ſin, I ſhall thereby *diſhonour God*, and *ſcandalize the Goſpell*, and *my profeſſion*, and encourage other ſins to break out afreſh in me, and the like.

6. 6. A man that reſtrains his ſins *by the power of nature*, he does it more becauſe of that *eternall puniſhment* that is annexed *to his ſin*, then becauſe of that *internall evill* that is *in ſin*. He abſtains from ſin, not be-

becauſe *God is a holy God*, but becauſe *he is a juſt God*; not becauſe *God hates ſin*, but becauſe *he puniſheth ſin*; not becauſe there is a *Hell in ſin*, but becauſe there is a *Hell for* and *after ſin*.

But now *a truly mortified man*, he forbears ſin, more for the *internall evill* there is *in ſin*, then for the *externall puniſhment* that does *accompany ſin*: as one ſaid, that if *Hell* ſtood on one ſide of him, and *ſin* on the other, upon a deliberate debate with his own ſoul, he would rather leap *into Hell* then *into ſin*.

7. A man that hath corruptions meerly reſtrained *by the power of nature*, though they may be reſtrained *for a time*, yet if any *temptation*, *allurement*, *occaſion*, or *opportunity* be offered him to commit that ſin, he will eaſily cloſe with it and imbrace it: as in *Prov.* 7. 22. you read there *of a young man that paſſed through the ſtreets in the evening, and there met him a woman in the attire of an Harlot, and tempted him, and it is ſaid he went after her ſtraightway*, without any *rationall debate*, never conſidering whether *God ſaw him*, or whether *God would condemn him* for that ſin or no, *but he ſtraightway followed her*. 7. Pro. 7. 22.

But now a man that hath mortified his corruptions *by the power of Gods Spirit*, he is ſtill *oppoſing ſin*, and never commits it but againſt his will; ſin it may be ſometime

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overtakes him, but *he runs from it* as faſt as he can.

8. 8. A man that hath ſin reſtrained *by the power of nature*, this reſtriction is *irkſome* and *burdenſom to him*, but the letting out of his heart after the commiſſion of a ſin, is *joyſome* and *gladſome to him* : the reſtraining of a luſt is *very tedious* and *troubleſome*, as in

Prov. 13. 19. *Prov.* 13. 19. *It is an abomination for a fool to depart from evill.*

And on the other hand it is matter of *joy* and *gladneſſe* to him to be let looſe to ſin, that he may take his fill with his ſinfull pleaſures, as in

Jer. 11. 15. *Jer.* 11. 15. *When thou doeſt evill thou rejoyceſt*; And in *Hab.* 3. 14. *their rejoycing is to devour the poor.*

But now on the contrary, a godly man he *rejoyceth* and *bleſſeth God* that he is reſtrained from committing a ſin : thus *David* did in

1 Sam. 25. 32. 1 *Sam.* 25. 32. *When* Abigail *came to* David *and kept him from ſpilling innocent bloud*, David *bleſſed the Lord that had ſent her to meet him, and bleſſed* Abigail *for her advice, which kept him from ſhedding bloud* : and as the reſtraint of a ſin is *gladneſſe to a godly man*, ſo the falling into a ſin is matter of *trouble*, and *ſorrow*, and *tears to him.*

As it is with thoſe fiſhes that breed your orient pearls, thoſe pearls that do grow in the fiſh, they are the torment and diſeaſe of the fiſh, but when theſe pearls are put upon a man, they are an ornament and grace

grace to him: So thoſe ſins that are matter *of joy* and *delight to the wicked*, are the *burden*, and *ſorrow*, and *trouble of the godly*. Oh therefore ſearch into your own boſomes, and ſee whether you can diſtinguiſh your ſelves from thoſe men that have *their corruptions only reſtrained* in them by the *power of nature*, and not mortified *by the Spirit of God*.

And thus I have done with this firſt *caſe of conſcience*, ſhewing you the difference in theſe 8 particulars, between a man whoſe ſins are reſtrained in him only *by the power of nature*, and a man that hath ſin truly mortified in him, *by the Spirit of God*.

I come now to a ſecond *caſe of conſcience*, which I hope to diſpatch at this time; which is this,

2. *Oh but may a poor ſoul ſay, How ſhall I be ſatisfied in my own conſcience, that my ſins are truly mortified, and my corruptions ſubdued through the ſtrength of the Spirit?* *Caſe 2.*

Anſw. I ſhall give you 2 clear and infallible evidences of a mortified man. Two Evidences of a mortified heart.

1. If ſo be, *thoſe corruptions* that heretofore have been *very ſtirring in thee*, and *prevalent over thee*, if now when *occaſions* and *opportunities* of acting thoſe ſins be *fairly offered thee*, and yet thou doeſt *no way cloſe with them*; this is a certain evidence that thoſe ſins are mortified. Formerly thy nature was as *tinder* to a *ſpark*, no more 1.

but *touch and take*: but now though thou haſt opportunity, ſecreſie, ſecurity, and all the advantages that may be for the committing of a ſin, and yet you do abſtain from it: this is an unqueſtionable evidence that ſin is mortified.

This was that which did declare *Joſephs* ſin to be mortified, in that when he had opportunity, importunity, ſecreſie, the doors were ſhut, there were none elſe in the houſe *but he* and *his Miſtreſſe*; and he had hopes of advancement and preferment too, ſhe would have made him a great man in her houſe; yet all theſe allurements could not perſwade him *to imbrace the ſin*, and ſo *offend God*.

I hope there are many amongſt you that hear me this day, that although you ſhould meet with as many temptations to this ſin as *Joſeph* did, though no eye ſhould ſee you, yet you would not for all the world commit this ſin; why this doth argue a work of Gods Spirit in your inward man; without which you could never go ſo farre.

2. 2. Another evidence is this, When thou doeſt make conſcience of, and art troubled as well for inward and ſecret ſins, as for open and groſſe tranſgreſſions: when there is in thy heart a reluctancy againſt, and true ſorrow for ſmall and ſecret ſins, as well as for open and ſcandalous offences;

ſences; this is an undoubted evidence, that God hath wrought a work of mortification (in thee) *by his own Spirit*; when thoſe ſins that are no bigger then mole hils, lie as heavie upon thy heart as if they were mountains; and when your conſcience can bear you witneſſe, that there is no ſecret luſt that makes an incurſion upon your ſoul, but you do ſtrive againſt and labour to oppoſe it.

SERMON, IX.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

THere are yet three Caſes of conſcience more, which I intend (God willing) to ſpeak to: the next ſhall be this.

Caſe 3. 3. *Whether a man whoſe luſts and corruptions are truly mortified by the Spirit of God, may commit and fall often into thoſe ſins that are mortified.* And,

4. 4. What ſymptomes may be given of a boſome and beloved ſin that is moſt unmortified in a man. And,

5. 5. What helps may be preſcribed towards the mortifying of ſome particular corruptions which a man is troubled withall.

I

I ſhall begin with the 3. *Whether a man that hath truly mortified a ſinne may fall often into that ſinne that is mortified.*

I ſhall lay down to you theſe 5 particulars by way of anſwer.

Anſw. 1. 1. We have ſome examples in Scripture of ſome men that have not fallen again into thoſe ſins that are mortified in them, as firſt in *Gen.* 38. 26. where it is ſaid of *Judah*, that after he was convinced of his ſin in abuſing *Tamar* his daughter-in-law, that he acknowledged his offence, *and he knew her again no more*: after he ſaw his ſin, he confeſſed it, and fell no more into that ſin afterwards.

Gen. 38. 26.

Another example you have in good *Jehoſhaphat* in 2 *Chr.* 20. 37. When the Prophet *Eliezer* came to him and told him of his ſin, of making a league, and joyning himſelf with *Ahaziah*, and that the Lord was angry with him for it; after he was reproved, he would not bring the guilt of that ſin upon him any more: as you may ſee in 1 *King.* 22. 49. When *Ahaziah* ſpake unto *Jehoſhaphat*, that his ſervants might go along with *Jehoſhaphats* ſervants in the ſhips, it is ſaid *Jehoſhaphat* would not.

2 Chron. 20. 37.

1 King. 22. 49.

2. Take this by way of anſwer, that we have no expreſſe example in all the Bible, that ever a *mortified man* did fall again into that ſin which he had been hum-

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humbled for, and which was ſubdued and mortified.

It is not my obſervation only, but the obſervation of judicious *Perkins*, that in all the examples of the Old and New Teſtament, he does not take notice of any one inſtance throughout the whole Book of God, that ever a man that *had mortified a ſin*, did fall into it a *ſecond time*; and therefore if thy ſins be mortified, and yet you fall often into the ſame ſins, you are a man without a pattern.

3. 3. Know this further by way of anſwer, That though there be *no example in all the Scripture*, of a man that did fall again into the ſame groſſe ſin which before he had mortified; yet there are *divers examples* of good men, that have fallen often into the ſame ſin, before they knew it to be a ſin, before they were ſenſible of their ſin, and truly humbled and grieved for it, and ſeriouſly conſidered between God and their own ſouls, what evill they had done. Thus *Solomon fell twice to doe wickedly before the Lord:* and ſo *Peter he fell thrice one after another into the ſin of denying his Lord and Maſter*; and the children of *Iſrael, they fell* 10 *times into the ſinne of murmuring againſt the Lord*, in *Numb.* 14. 22.

Num. 14. 22.

Before a man hath mortified and is truly humbled for a ſin, he may fall often into the ſame ſin.

4. Though

4. Though there be *no example* for this in all the *Scripture*, yet according to *reaſon* and *experience* this may be true, that a man that hath mortified a ſin, may fall into the ſame ſin again, that he hath repented of and been humbled for: and this anſwer is given by learned Mr. *Perkins*, ſaies he, *there is nothing in reaſon and experience, that can aſſure you that a corruption mortified, eſpecially if it be an inward and ſecret ſin, may not break forth again, after you have repented of it.* As ſuppoſe the ſin be *paſſion*, though you do ſtrive againſt it and pray to God every day to enable you by his *Spirit* to ſubdue and keep it under, yet notwithſtanding upon ſome ſpeciall occaſion or provocation offered, thy *paſſion* may break out again; and ſo inward and boſome luſts they may break out again after repentance for them. 4.

5. Though there be no example in all the Scripture, *that a mortified man hath fallen into the ſame ſin again after they were mortified*, yet there is nothing in the whole Book of God that doth ſay againſt it, that does ſay expreſly or by conſequence that you cannot fall into the ſame ſins after they are once mortified, and therefore this is ſomewhat for your comfort. 5.

6. Take this by way of anſwer, *that a falling into a corruption a ſecond time*, the committing the ſame ſin after it is mortified, 6.

tified, argues a great deal of the *ſtrength of ſin to be in the ſoul*: though it doth not argue there is *no grace in that ſoul*, yet it argues that ſin and corruptions are very ſtrong there. And here I ſhall only adde a word or two by way of caution, and then proceed to the other caſes of conſcience.

Caution 1. Conſider firſt, that *the falling often into the ſame ſin*, does extremely expoſe you to *obduracy* and *hardneſſe of heart*: and therefore I dare aver it, that you that do fall often, again and again into the ſame ſin, you lie under a ſtate of hardneſſe of heart, you have no tender and ſenſible hearts in you.

Caut. 2. 2. Conſider, that *the falling often* into the ſame ſin will coſt thee many *tears* and *prayers* before thou obtaineſt peace of conſcience; thou mayeſt obtain pardon, and yet want peace of conſcience, and aſſurance of thy pardon a great while.

Caut. 3. 3. It is a deadly and a dangerous ſymptome, for a man to *fall often into the ſame ſins*; I do not ſay it is *a damnable*, but it is a dangerous ſymptome, and it is a deadly ſymptome, a ſign of death upon thee: it is in this caſe as it is with a *relapſe* into the *ſame diſeaſe*, when a man is firſt ſick, the diſeaſe feeds upon his ill humours, and if he recover he is the better and healthier for it afterward; but if the man

man fals again into the ſame diſeaſe, then the diſtemper feeds upon the vitall ſpirits, whereas before it fed upon the corruption and ill humours in his body: So it is no leſſe dangerous (to relapſe into the ſame ſins often) in regard of thy ſpirituall health.

4 I now proceed to the next caſe of conſcience which is this, *What ſymptomes may be given of a mans boſome and darling ſin, and which of all other is the moſt predominant and unmortified in his ſoul?* This is a very needfull queſtion, and I ſhall give you 10 ſymptomes by way of diſcovery, whereby you may know which is your *beloved* or *maſter ſin*. *Caſe 4.* Ten Characters of a mans darling or beloved ſin.

1. That *ſin* is *thy boſome* or *maſter ſin* which thou doeſt *moſt frequently act* or *fall into* in the courſe of thy life. 1.

As thoſe actions you are moſt converſant about, do ſeiſe moſt upon the heart, ſo that ſin you do *moſt frequently commit*, that is the *moſt unmortified* and *beloved ſin*; and therefore conſider what ſin it is you oftenеſt fall into, whether *uncleanneſſe*, or *drunkenneſſe*, or *deceiving in your trade*, *ſpirituall pride*, &c. that ſin you do moſt frequently fall into, that is your *darling* and *unmortified ſin*.

2. That *ſin* which thou doeſt moſt eaſily conſent and yeeld to upon every temptation, that is thy *boſome ſin*: thoſe ſins which *Char. 2.*

which thou doeſt oppoſe, and art hardly perſwaded to, thoſe are not thy boſome ſins: but that which does *eaſily beſet thee*, (as the Apoſtle ſaies) that is *thy maſter ſin*: (why now) art thou eaſily drawn aſide to *drunkenneſſe*, then that is thy *maſter ſin*; or if to *uncleanneſſe*, then that is thy *maſter ſin*, and the like: and therefore I beſeech you, beloved, take a *ſurvey of your own heart*, that ſo you may finde what ſin is moſt *unmortified in you*, and then bend the greateſt of your ſtrength againſt that ſin, look about you, and ſee what ſin it is that doth moſt *eaſily beſet thee*, and is like *fire* to *toe* to thy nature, that is thy *maſter ſinne*.

Char. 3. 3. *That ſin* is moſt unmortified in you that you are moſt *unwilling of all others to part withall*, and therefore a *boſome ſin* in Scripture, is compared to the *right eye*, and the *right hand*, which implies that a mans *maſter* and *beloved ſins* are as dear to him as the *members of his body*, and therefore when you are *unwilling to leave a ſin*, conclude that that ſinne is thy *maſter ſinne*.

Char. 4. 4. *That ſin* is moſt unmortified in thee, which of all other ſins does *moſt vex* and *gall thy conſcience*; for the conſcience is *Gods meſſenger in thee*, to check thee when thou doeſt ill, and ſpeak peace to thee when thou doeſt well: if thou doeſt go on *in waies*

waies of ſin, and haunt a ſinfull courſe, thy conſcience will haunt thee and dog thee, and never let thee be quiet. Now take a view of your own hearts. I dare ſay there is not a man or woman amongſt you, but now and then your conſciences do check you, and convince you that this is an evill courſe that you follow, or the like: now obſerve what ſin it is thy conſcience does moſt of all check thee for, and what is thy boſome and maſter ſin.

5. That ſin which of all others does moſt inſinuate its ſelf into thy heart, when thou art in the ſervice of God, and performing holy duties: when a ſin can be ſo impudent as to intrude upon thy heart, when thou art in the preſence of God, that is thy unmortified ſin. And therefore beloved, examine your own hearts, what ſin it is that of all others does moſt haunt thee on the Sabbath day, and does moſt of all trouble thee, when thou art performing thy duty to God; what ſin is it that does eſpecially dog thee to Church, and to Sermons, and on faſting daies, that ſin is thy maſter ſin. Char. 5.

6. That ſin which thy enemies does moſt upbraid thee for, and thy friends moſt perſwade thee againſt, and yet thou haſt no power to leave, that is thy boſome and beloved ſin. As one ſaies well, ſaies he, I am more beholding to my enemies then to my Char. 6.

my friends, for when they are angry with me, they tell me of all my faults, and twit me in the teeth with every known ſin I am guilty of.

Now what ſin is it that wicked men do moſt upbraid thee for, and caſt in thy teeth, and thy friends moſt perſwade thee from, *Oh friend walk no more in this path, be not guilty of this ſin any more*, &c. that ſin which thy friends doe moſt perſwade thee from, that is *thy maſter ſin*, and moſt *unmortified ſin*; and therefore I beſeech you, beloved deal impartially with your own ſouls. In this regard there are a great many men and women here before the Lord this day, now let me ask you this queſtion, Do not your enemies ſometimes upbraid you with ſuch, or ſuch a ſin, and do not your friends perſwade you from it, ſaying, *For the Lords ſake follow this ſinfull courſe no longer*, or the like? you may be confident this is the ſin that is *moſt unmortified in thy heart*.

Char. 7. 7. *That ſin* that does come moſt freſh in thy minde *to trouble* and *perplex thy conſcience* when thou art in the extremitie of *any affliction* upon thy *ſick* or *death-bed*, or when thou art *in priſon* or *poverty*, or the like: that ſin which does then moſt of all trouble thy conſcience, that moſt commonly is *thy maſter ſin*.

Gen. 42. 21. You know the ſtory of the ſons of *Jacob*, in *Gen* 42. 21. they were never troubled

bled for their ſin againſt *Joſeph* their brother, till there being *a famine in their own land*, they went down into *Egypt* to buy bread, and there *Joſeph* their brother knew them well enough, yet would not diſcloſe himſelf to them, but told them *they were ſpies*, and *were come thither to ſee the nakedneſſe of the Land*, and caſt them into priſon: and when they were in priſon, then they ſaid one to another, *we are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul when he beſought us and we would not hear him, therefore is this diſtreſſe come upon us.* They never thought of this ſin for twenty years together till they were caſt *into priſon* and *affliction*, and then they remembred it, and were troubled for it. That ſin which doth moſt of all gall thy conſcience in afflictions, that is *thy maſter luſt.*

8. *That ſin* for which of all others *thou canſt leaſt bear a reproof*, that is *thy maſter ſin:* it may be thou maiſt bear a reproof for ſome ſins, but when a man hits the nail upon the head, and reproves thee for thy maſter ſin, thou canſt not endure that, and hence it is that ſome *Divines* obſerve concerning *John the Baptiſt*, that had he reproved *Herod* for any other ſin, but for that of *Herodias his brother* Philips *wife, that it was not lawfull for him to have her:* had he reproved him for any other ſinne, it *Char.* 8.

it is probable *Herod* would have let him alone. So if Miniſters do reprove ſin only in the generall, men can bear this well enough, but when they come to ſpeak home, and tell this man, *thou art a drunkard*, and another, *thou art a whoremonger*, or *a deceiver*, or the like; they cannot endure this reproof, which ſhewes that theſe are their *maſter ſins*.

Mat. 21. 41. It is obſerved from *Mat.* 21. 41. where *Chriſt asketh what ſhall be done to thoſe wicked husbandmen that had killed their maſters ſervants, and ſlain his ſon: the chief Prieſts and Phariſees made anſwer themſelves, that he would miſerably deſtroy thoſe wicked men, and let out the vineyard to other husbandmen*, &c. but when they perceived that *Chriſt* ſpake this of them, that they ſhould be deſtroyed, then they cryed out God forbid, *Luk.* 20. 26. *When he only told them in generall, that theſe wicked men were worthy to be deſtroyed, they did acknowledge it to be juſt and right, that they ſhould be deſtroyed; but when they knew he ſpake this of them, they could not endure it, and from thenceforth they laboured to kill Jeſus.*

Luk. 20. 26.

Char. 9. 9. That is *thy boſome ſin* that a man does moſt *indulge*, and *knowingly allow himſelf in*: thus *Naamans* indulging himſelf in that ſin, in 2 *King.* 5. 18. *His bowing in the houſe of* Rimmon, declared that to be his *maſter ſin*. That ſin which thou doeſt moſt in-

2 King. 5. 18.

indulge and allow thy ſelf in, and uſe leaſt means againſt, that is thy *maſter ſinne.*

10. *That ſin* is thy boſome ſin, to which all other ſins do give ſupplies and yeeld contribution: as ſuppoſe *Pride* be thy maſter ſin, then thou wilt uſe deceit in thy trade, *falſe lights*, and *falſe weights*, &c. and all theſe ſins you commit to uphold *your pride*, and ſo of any other ſinne. *Char.* 10.

And thus I have done with the 4. *Caſe of conſcience.* I have only now a ſhort Uſe which ſhall be by way of Caution, from the diſcoveries that hath been made to you of your boſome luſts.

1. And firſt I beſeech you all in the fear of God, *take a ſurvey* over your own heart, *to diſcover* which is your *maſter ſin.* And, *Uſe* 1.

2. When you have found it out, though you ſhould be *watchfull* againſt all other ſins, yet eſpecially *bend your ſtrength and care againſt this ſin*, be very *vigilant* and *circumſpect* over your own hearts, that you do not fall into this ſin: thus *David* did, ſaies he, *I have kept my ſelf from mine iniquity.* 2.

(Oh beloved) that part of thy ſoul againſt which *ſin* and the *Devill* makes the *ſtrongeſt aſſaults*, there be you ſure to put forth the *greateſt part* of your ſtrength *againſt them*: *fight not ſo much againſt ſmall or great*, as againſt your *maſter ſin.*

3. Know

3. 3. Know and conſider that it is *the greateſt hypocriſie* in the world, to go about to mortifie *other ſins*, and yet leave *thy boſome, thy beloved ſin unſubdued*: Would not that man abominably diſſemble, that ſhould go about to ſtop a little leak in a ſhip, and leave a great gap unſtopt? no leſſe *hypocriſie* is it for thee to ſtrive *againſt ſmall ſins*, and let thy *great* and *maſter ſins alone*.

4. 4. Take heed of being miſtaken about your *boſome luſt*, in conceiving *it is mortified* when *it is not*: it may be *wantonneſſe* was thy boſome ſin in thy youth, and now *covetouſneſſe* or *worldly mindedneſſe* in thy old age; one ſin may be thy boſome ſin in *thy youth*, and another in *thy old age*: take heed of thinking *thy boſome* or *maſter ſin is mortified* when it is *only changed*.

5. 5. When you have found out your *boſome luſt*, then labour *to root it out of thy heart* and *ſubdue it*: when thy boſome luſt burns in thy breaſt *like fire*, you ſhould more eſpecially labour *to quench that*, and ſtrive againſt it, and mortifie that luſt.

SER-

SERMON, VIII.

Rom. 8. verſ. 13.

——But if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

I Come now to give you ſome *ſpeciall helps* againſt ſome *ſpeciall corruptions*: the laſt Lords day I gave you ſome helps in the generall how to mortifie ſin, but now I ſhall give you ſome particular helps againſt 3 particular corruptions, namely, *How to mortifie uncleanluſts, ſpiritual pride*, and *reigning anger* or *paſſion*. I cannot think of any other corruptions, that do make a more ordinary incurſion into the mindes of men, then theſe three. One of theſe I was deſired in particular to ſpeak to, and I ſhall ſpeak very briefly

Severall helps to mortifie unclean luſts.

to them all, I ſhall begin with the firſt, and will here lay down to you 5 or 6 Helps how to mortifie and keep under unclean luſts.

1.

1. A ſpeciall help to mortifie *unclean luſts*, is to live in a continuall and ſerious mindefulneſſe of the *All-ſeeing Eye of God* upon thee: indeed this is a univerſall remedy againſt all ſin: but yet the Scripture applying this help to this ſin, I

Job. 31. 1. 4.

therefore make uſe of it, as in *Job* 31. 1. 4. ſaies *Job* there, *I have made a covenant with my eyes, why then ſhould I think upon a maid*: and in verſ. 4. ſaies he, *Does not the Lord ſee my wayes and count all my ſteps?* There is nothing will more give a *controll to our luſts* then the conſideration of *Gods omnividency*, that he ſees and takes notice of *all our waies.*

I have heard a ſtory of a *maid* that was earneſtly ſolicited by a *young man to uncleanneſſe*, and ſhe told him, that if he could bring her in a place where *no eye might ſee them*, ſhe would yeeld to his deſires; ſo the young man led her out of one room into another, and at laſt when he thought they were moſt ſecret and retired, he would have had his deſire of her: oh but ſaies ſhe, *the Eye of God is upon us ſtill, he ſees us, and takes notice of us*: and upon this very conſideration they continued chaſt all their lives afterward.

2. Lay

2. Lay a ſpeciall *fence* and *ſafeguard* upon thy *outward ſenſes*: the Apoſtle ſpeaks of ſome in 2 *Pet.* 2. 14. *That they had eyes full of adultery, and they could not ceaſe from ſin*; therefore you ſhould ſet a *watch* over your *eyes*, take heed of *wanton* and *laſcivious looks*, it is a window that lets in a world of luſt into the heart. In *Lev.* 14. 9. the Lord made a Law, *That the Leper that was to be cleanſed, ſhould ſhave off the hair of his head and of his eye browes*: ſo there is no way ſo effectuall to *root out* and *cleanſe* your ſelves from *fleſhly luſts*, as to ſet a *watch* over your *eyes* that they may not look upon *vanity*, as *Job* ſaies, *I have made a covenant with my eyes*; you ſhould keep your eyes from *wanton glances*, if you would controll *fleſhly luſts*: and hence it is that you read that *Abimelech* in *Gen.* 20. 16. when he ſurrendred up *Sarah Abrahams wife* to him, he ſaid to her, *Behold, I have given thy brother a thouſand pieces of ſilver, behold he is to thee a covering of the eyes unto all them that are with thee, and with all other*: to note that a wife ſhould caſt her eyes upon none in a *luſtfull way*, but upon her husband, he muſt be a *covering of her eyes* unto all that are with her. *Help* 2. 2 Pet. 2. 14. Lev. 14. 9. Gen. 20. 16.

3. *Uſe a moderation in meats and drinks*: there are ſome kindes of food, and indeed exceſſe in any kinde of food, do much *Help* 3.

2 Pet. 2. 13. provoke unto *luſt*: as in 2 Pet. 2. 13. ſaies the Apoſtle, *They have their eyes full of adultery while they feaſt with you*, and this is the

2 Cor. 9. 26, 27. reaſon of *Pauls* expreſſion in 2 *Cor.* 9. 26, 27. ſaies he, *I therefore ſo run, not as uncertainly, ſo fight I, not as one that beateth the air, but I keep under my body and bring it into ſubjection.*

Help 4. 4. If you would keep under *fleſhly luſts*, then make conſcience of *curbing your thoughts* when *luſt* firſt begins to make *entrance there*; when a man lets *contemplating thoughts* lodge in his heart with *complacency*, it is a thouſand to one but they break out into *act*. It is a great provocation to *uncleanneſſe*, for a man to cheriſh in himſelf *ſpeculative wantonneſſes*, to behold in his

Ezek. 23. 19. thoughts ſome *laſcivious object*: as in **Ezek.** 23. 19. *She multiplied her whoredomes in calling to remembrance the daies of her youth, wherein ſhe had played the harlot in the land of Egypt.* The reſtraining and curbing our thoughts, is a great help to keep under this ſin, *I have made a covenant with my eyes*, ſaies *Job*: he does not ſay, why therefore ſhould *I look upon a maid*, but why therefore ſhould *I think upon a maid*?

Help 5. 5. If thou wouldſt *mortifie* and *ſubdue fleſhly luſts*, uſe this help, conſider that there is a great deal more *reall evill* then there is *ſeeming goodneſſe* in this ſin of uncleanneſſe. When a Harlot would perſwade and intice

intice a young man to be unclean with her, ſhe ſaies, as in *Prov.* 7. 17. *I came forth to meet thee, diligently to ſeek thy face, and I have found thee: I have deckt my bed with coverings of tapiſtry, with carved works, with fine linnen of Egypt: I have perfumed my bed with Myrrhe, Aloes and Cinamon*: mark here ſaies an author, how ſhe joyns together two bitter things and one ſweet. I have, perfumed my bed with *Myrrhe, Aloes, and Cinamon*, now *Cinamon* is only ſweet, the other two are very bitter things, which notes to us that there is twice as much *reall miſery* and *evill*, in the ſin of *uncleanneſſe*, as there is of *ſeeming joy* and *delight in it*; there is *Myrrhe* and *Aloes*, two *bitter* things to one *ſweet*, more *reall evill* and *bitterneſſe*, then *ſeeming goodneſſe* in it. Prov. 7. 17.

6. Revolve ſeriouſly and frequently the *evill concomitances*, that do attend and accompany this ſin of *uncleanneſſe*, as firſt there is *theevery* in this ſin, thou robbeſt a body that is not thy own in *Joh.* 8. 4. it is ſaid there, *this woman was taken in adultery in the very act*: now in the originall it is, *ſhe was taken in the very theft*, to note that *adultery* is no better then *theft*: ſo in *Prov.* 9. 17, 18. committing *adultery* with a woman, is called *ſtolen waters, Stolen waters are ſweet, and bread eaten in ſecret is pleaſant*: (this is clearly ſpoken of a *Harlot*) it followes, *but he knoweth not the dead* *Help 6.* Severall aggravations of the ſin of uncleanneſs. Pro. 9. 17, 18.

are there, and that her gueſts are in the depths of Hell.

2. 2. This ſin brings *infamy* and *reproach* upon a man too, in *Prov.* 6. 33. *He that committeth adultery, a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.*

Prov. 6. 33.

3. 3. It procures *poverty* in a mans eſtate, a man is brought to *beggery* by it, as in *Prov.* 29. 3. *He that keepeth company with Harlots ſpendeth his ſubſtance*: and in *Prov.* 6. 26. *By means of a whoriſh woman, a man is brought to a morſell of bread.*

Pro. 29.3.

Pro. 6.26.

4. 4. It will conſume *thy fleſh* and *thy bones*, it will corrupt thy bloud and weaken thy whole man, as in *Prov.* 5. 11. *Solomon* ſpeaking there of a *Harlot*, ſaies he, *Remove thy foot farre from her, and come not near the door of her houſe, leſt thou mourn at laſt, when thy fleſh and thy body are conſumed.*

Pro. 5.11.

5. 5. It makes a man a very magazine of all manner of diſeaſes.

6. 6. It brings *ſtupidity* upon the heart, a man that is an *unclean man* he is a *ſtupid ſinner*, and void of underſtanding, in *Hoſ.* 4. 14. *Wine and women they take away the heart of a man.* And thus I have done with the helps againſt this firſt ſin of *unclean luſts*.

Hoſ. 4. 14.

2. 2. But ſaies another man, alas, I were happy if I had no ſin to fear but *unclean luſts*, but *the Lord be mercifull to me*, I am troubled with *ſpirituall pride*, that I cannot

aſt

act any *grace*, or perform *any duty*, but I am lifted up with *ſpirituall pride*.

Four ſeverall helps againſt ſpirituall pride.

Anſw. I ſhall give you 4 Helps againſt this ſin.

Help 1. 1. If you would keep under *ſpirituall pride*, conſider, that the beſt of you have a great deal more cauſe of *abaſement* and *humiliation*, then you have of *pride*; the beſt of you have more of *ſin* then of *grace* in you: as there are more *pebbles* then *diamonds* in the quarry, and more *thornes* then *roſes* in the field; ſo there is more *ſin* then *grace* in any of your hearts: whereof then ſhould you be proud? though you have many good graces in you, yet you have a very bad, *polluting* and *ſinfull nature*.

Help 2. 2. Live in a *continuall* and *ſerious conſideration*, that all the *gifts* and *parts* thou haſt, whereof thou art *proud*, they were all beſtowed on thee as a *gift*, as a meer act of *donation from God*: now if *all the gifts* thou haſt were freely given thee of God from his bounty, why then ſhould you be *proud* of them? Would you think it ſeemly for a *begger* to be proud of the cloathes that another man hath given him? juſt ſo it is with you, all that you have, they were meer *almes*, *gifts* and acts of *grace* and mercy from God beſtowed upon you, as the Apoſtle ſaies in 1 *Cor.* 7. *What haſt thou oh man, which thou haſt not received?* and therefore this ſhould humble us. 1 Cor. 7.

Help 3. 3. If thou wouldſt keep under *ſpiritual pride*, conſider, that of all things in the world, this is that which will moſt
Jam. 4. 6. abate and decay thy gifts: as in *Jam.* 4. 6. *The Lord giveth more grace to the humble, but he reſiſteth the proud.* He fights againſt him as a warriour in battell; he giveth *grace* to an *humble heart*, but not to a *proud heart*; therefore take heed of being *lifted up in ſpirit*, and if you are, this ſhould be matter of great *humiliation*, for you to conſider, that *pride* will ſtifle and ſtrangle *grace* in your ſoule, as the low vallies are fruitfull, when the high mountains are barren; ſo the moſt *humble Chriſtians* are moſt fruitfull in *grace*. Moreover, Philoſophers give a clear reaſon of the evill of this ſin above others, becauſe other vices do but oppoſe and fight againſt their contrary vertues; but now *pride* that fights againſt the whole body of *vertue* and *grace*: other vices do but oppoſe their contraries, as *fear* that oppoſeth *hope*, and *ſorrow* that overwhelmes *joy*, and *coveteouſneſſe* that contemneth *liberality*, and the like: but now *pride* is a vice that fights againſt every *vertue*, and every *grace*.

Help 4. 4. A great means to mortifie and keep under *pride in thy heart*, is a ſerious conſideration of the *great diſproportion* there is between *God* and *thee*, and between *thy ſelf* and *others*, and between *thy ſelf* and *thy ſelf*.

1. To

1. To conſider the *great diſproportion* there is between *God* and *thee*, how infinitely excelling thee; he is like the *glorious Sun*, thou like a *clod of dirt*; he the righteous *Judge* of *heaven* and *earth*, thou poor ſinfull *duſt* and *aſhes*, &c. And then to conſider the great diſproportion between *thy ſelf* and *others*, it may be *others* that have had *leſſe time*, and enjoyed leſſe means of *grace* then thou haſt done, are yet a great deal better proficients in the *Schoole of Chriſt* then thou art, and therefore this ſhould abate and keep under thy *pride*. 1. 2.

3. Conſider the great diſproportion between *thy ſelf* and *thy ſelf*, thou art proud of the *gifts thou haſt now*, but oh man conſider what thou *waſt in Adam*, I am ſure thou comeſt far ſhort of the *gifts* and *abilities*, thou hadſt *in him*: and then look upon the diſproportion that is between what *thou art now*, and what thou wert at *firſt converſion*, it may be thou wert then a man full of *grace*, fervent in *prayer*, full of *affection to God* and *zeal for him*, *&c.* but now your zeal is grown *cold*, and now you are *dead* and *formall in duties*, now you want a great many of thoſe graces which then you did exerciſe, you are like ſome people I have read of, that the firſt year offered *gold* to their gods, and the next year *ſilver*, and the third year *nothing at all*. So you at firſt were *fruitfull* in *grace*, and then 3.

then afterwards you began to *wither* and *decay*, and now you are *worſt of all*, and yet *more proud* then ever. Me thinks theſe conſiderations ſhould mightily keep under *pride* in your hearts. And thus I have done with the ſecond ſin, the ſin of *ſpirituall pride*.

I come now to the third ſin of *reigning anger*, commonly called *paſſion*.

3. 3. Oh but ſaies another man, neither of theſe two ſins before mentioned, troubles me ſo much: but alas, I am a man of a froward and haſty diſpoſition, and much addicted to *paſſion*, and therefore I would gladly know how I might *mortifie* and *ſubdue* this ſin in me.

Six helps to bridle and mortifie paſſion.

Anſw. I ſhall give you 6 Rules or directions whereby you may bridle your paſſions when you are provoked, by an injury offered you, or the like.

Help 1. 1. Conſider that you have given God greater occaſion to be angry with you, then ever any man gave you, to be angry with him; *ſhould the Lord be ſtrict to mark what thou doeſt amiſſe*, and requite every *injury* done to him into *thy boſome*, thou hadſt been long agoe thrown into *Hell*, and therefore let this allay and keep under thy paſſion.

Help 2. 2. Conſider all the injuries that are offered thee to provoke and ſtirre up thy paſſion, they come by the meer *providence*

of

of God, and this was that which did allay *Davids paſſion*, when *Shimei* railed upon him and curſed him, *Let him alone*, ſaid *David, for God hath bidden him do it.*

3. When there is an occaſion of anger offered, labour to *delay*, and put off the *exetion of thy wrath*, let there be ſome preconſiderations before you execute your wrath and paſſion. Saies *Solomon* in *Prov.* 12. 16. *A fools wrath is preſently known, but a prudent man covereth his ſhame:* a fool cannot *conceal his wrath*, but it breaks out preſently; but a wiſe man will *cover his ſhame:* it is a ſhame to be angry, and therefore a wiſe man will *cover* and *conceal his paſſion.* *Help* 3. Prov. 12. 16.

4. Another great help to mortifie paſſion, is this, *Depart out of the company of that man that is angry with thee*, or would provoke thee to be angry with him. The way to ſubdue thy paſſion, is to go out of the company of that man that injured thee: thus you read, (and it is very obſervable) in 1 *Sam.* 20. 34. that when *Saul* was angry with *Jonathan*, it is ſaid, *that* Jonathan *aroſe and went out from the preſence of his father.* And ſo *Abraham* and *Lot*, *becauſe they would not fall out they departed one from another.* So ſaies *Solomon*, in *Prov.* 22. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not goe, leſt thou learn his waies, and get a ſnare* *Help* 4. 1 Sam. 20. 34. Prov. 22. 24.

ſnare to thy ſoul: if thou art with a furious man, and he ſnarles at thee, and thou at him, this is the way to increaſe your paſſion.

Help 5. 5. If thou wouldſt keep under paſſion, then when any *injury*, or *provocation* is offered thee to *be angry*, labour to put up the *occaſion* or *injury* in *ſilence*, do not utter a multitude of words about it, for in this ſenſe words are winde, and as *winde* do kindle a *fire*, ſo *words* will kindle *wrath*, as in *Prov.* 26. 21. *As coales are to burning coales and wood to fire, ſo is a contentious man to kindle ſtrife.* A multitude of words will provoke to paſſion, and therefore when you are angry keep it in, and do not utter word after word, and reproach after reproach, for that is the way to increaſe your anger.

Prov. 26. 21.

Help 6. 6. To diſſwade you from paſſion, conſider, that this is a ſin that carries *many other ſins in the womb of it*; other ſins you may commit alone, but you cannot be angry but you muſt commit many other ſins with it, as in *Prov.* 29. 22. ſaies *Solomon, A furious man aboundeth in tranſgreſſions*: ſometime *pride* is mixt with *anger*, and ſometime *murder* is a conſequent of it, as in *Gen* 49. 6. Simeon *and* Levi *in their anger they killed a man*: there are abundance of ſins wrapt up in the *wombe of anger*, which if you conſider, it may be a great help

Prov. 29. 22.

Gen. 49. 6.

help to *ſuppreſſe* and *keep it under.*

And thus I have done with the particular helps againſt thoſe 3 particular ſins: which I hopé if ſeriouſly conſidered may be of ſome uſe and benefit in the mortifying of them.

I have only now a word or two by way of Uſe, to wind up all that hath been ſaid touching this *Doctrine of mortification*, and then I ſhall conclude the Text: And the Uſe that I ſhall make, ſhall be only to give you 3 or 4 plain cautions or directions about this doctrine. As, Uſe of direction.

1. When you have ſubdued and mortified *one ſin*, be ſure you expect *another* to riſe in the room of it. Beloved, a Chriſtians life is a *continuall warfare*, he muſt combate with *ſpirituall wickedneſſes in high places*: the Devill will never let you alone, but if one temptation does not prevail, another ſhall; and when one *luſt* or *corruption* is mortified, another will preſently riſe up in the room of it, therefore you muſt continually ſtand upon your guard, that is the firſt thing by way of counſell. 1.

2. Content not your ſelves with a *ſmall beginning* of mortification; many men becauſe they have a *ceſſation* with their luſts, therefore they think they are *mortified*, and ſome are contented with a *mutation* of their luſts, they have been *young adulterers*, and now they are *old worldlings*, and therefore they *Uſe* 2.

they are ſatisfied, and ſome are contented becauſe they play and jeſt with their luſts, as fencers, they pretend to kill their luſts, but never hurt them.

Uſe 3. 3. Take this caution, when you are about to mortifie ſin, be ſure that you bend the *chiefeſt of your ſtrength* againſt your *boſome ſins*, thy *maſter ſins*: where ſin does make the greateſt *incurſions* upon thy ſoul, there do you make the greateſt *oppoſition* and *reſiſtance*. Do not do as *Saul* did with the *Amalekites*, in 1 *Sam.* 15. 9. *He ſpared* Agag *their King, and the beſt of the ſheep and oxen, and all that was good, and would not utterly deſtroy them*: ſo many men they kill their *ordinary corruptions*, but ſpare and indulge their *great* and *Maſter* and *beloved ſinnes*.

1 Sam. 15. 9.

Uſe 4. 4. Labour that your mortification doe reach as well to *inward* and *ſecret evils*, as to *groſſe* and *palpable ſins*; and that becauſe *inward* and *ſecret ſins* are moſt dangerous, and more hard and difficult to be diſcerned and diſcryed in the ſoul, then *greater ſins* are. Oh my beloved, when there are whole ſwarmes of *inward luſts* that you never minde, and take no pains to *ſubdue*, and no care to *ſuppreſſe* and *keep under*, you do not performe half the work of mortification.

And laſtly, In mortifying your corruptions, take in *Chriſts ſtrength* along with

with you, for you are not able to do it of your ſelves, therefore beg *his help* and *aſſiſtance* in whom you ſhall be enabled to do all things: *If you through the Spirit doe mortifie the deeds of the body, you ſhall live.*

SER-

To the end of *Pag.* 73. add, The change of a man from a ſtate of nature to a ſtate of grace is a ſpecificall change; the changes that are in a godly man are only graduall, and therefore leſſe ſenſible. New conditions and new things affect moſt; as it is with a new married couple, there is much fondneſſe betwixt them which weares away by degrees, but yet love continues. We read *Act.* 3. 8. that when the lame man was firſt cured he was ſeen walking, and leaping, and praiſing God, but though he was ever glad of his recovery, yet he did not ever leap and dance: So at ones firſt converſion there may be more vigorous and ſenſible motions, yet afterwards a man may be more ſtrong and ſolid in grace.

Pag. 111. before the Objection add, A vow is Gods ordinance, if it be done,

1. In a right manner: as

(1) If it be in lawfull things or againſt any ſin.

(2) If it be in ſerious matters, and not in triviall things.

2. If it be made in a fit time when all other meanes have been uſed, and yet prevail not.

ERRATA

ERRATA.

Pag. 1. *lin.* 7. *for* Treatiſe *read* Subject. *l.* 8. *for* crave *r.* command. *p.* 86. *l.* 30. *dele* and reprobation. *p.* 99. *l.* 14. for in a wrong manner, *r.* for a wrong end. *p.* 99. *l.* 31. that. *p.* 106. *l.* 8. *dele* only. *p.* 133. *l.* 4. for (5) *r.* (6) *p.* 138. *l.* 15. *f.* to loe, *r.* to tow.

What other miſtakes there are, you are deſired to pardon and not to impute to the Author, becauſe thoſe ten Sermons about *Mortification* were printed before they were compared with his own Notes.

The true Iſraelite.

SERMON I.

Joh. 1. 47.

—Behold an Iſraelite indeed, in whom there is no guile.

THeſe words are a lively portraiture of ſincere *Nathanael*, in which Chriſt does as it were Anatomize his heart, turning his inſide outward, that you might ſee what was in him.

Julius Druſius, a Senator of *Rome*, was ſo confident of his own integrity, that he wiſht his houſe were ſo contrived that all might ſee how he lived. And another wiſhed that his breſt were a window of chryſtal, that all men might look into his very heart. Such a man was *Nathanael*: Chriſt ſaw into his inward parts, and gives him this ample commendation, that *in him was no guile.*

I ſhall not ſpend time in prefacing to the words, but ſhall fall immediately up-

on the words themſelves, and firſt explain them, and then draw out ſome Doctrinal Concluſions from them.

For the Explicatory part two things are to be done.

Firſt, I ſhall ſhew you who this man was that Chriſt here ſpeaks of. And,

Secondly, What it is that Chriſt does here commend him for; *Behold an Iſraelite indeed in whom there is no guile.*

Firſt, Who this man was? *Anſ.* His name was *Nathanael*, an Hebrew name, and ſignifies as much as the gift of God: But that you may know particularly who this man was, though there be much ſtrife among Interpreters concerning it, yet from the probableſt Reaſons that I can gather from Scripture, I finde, that this *Nathanael* was *Bartholomew*, one of the Apoſtles. And I ſhall give you theſe three Reaſons for it from Scripture.

1. Becauſe here you ſee in the Verſe preceding my Text, that this *Nathanael* was converted by *Philip*: in Verſ. 45. *Philip findeth Nathanael, and ſaith unto him, We have found him of whom Moſes in the Law and the Prophets did write, Jeſus of Nazareth, the ſon of Joſeph.* Now this argues that *Nathanael* was *Bartholomew*, becauſe where ever *Bartholomew* is named, *Philip* is named with him; as in *Matth.* 10. 3. *Mark* 3. 18. *Luke* 6. 14. In all theſe places *Philip* and *Bartholomew* are named together,

gether, that is one Reaſon.

2. Another Reaſon is this, Becauſe of the promiſe which Chriſt made to *Nathanael:* In *Joh.* 1. 50. *Jeſus ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the Fig-tree, believeſt thou? Thou ſhalt ſee greater things then theſe, hereafter thou ſhalt ſee Heaven open, and the Angels of God aſcending and deſcending upon the Son of man.* Now if this *Nathanael* were not *Bartholomew*, the promiſe could not be made good to him, for onely the twelve Apoſtles ſaw Chriſt go into Heaven; and if *Nathanael* were not one of the Apoſtles, this promiſe could not be made good to him.

3. Another Argument to prove, that this *Nathanael* was *Bartholomew*, is from that Text in *Joh.* 21. 2. *There were together* (when Jeſus ſhewed himſelf to his Diſciples) *Simon Peter, and Thomas called Didymus, and Nathanael:* Here *Nathanael* is named among the Apoſtles; and this may be another Reaſon of it. *Et hoc eſt grave argumentum*, ſaith *Salmeron*; This is a weighty argument, becauſe none were named there but Apoſtles.

Object. But ſome may ſay, If this *Nathanael* was *Bartholomew*, one of the Apoſtles, how comes it to paſs he is never reckoned or named in the catalogue of the twelve Apoſtles? *Object.*

Anſ. I anſwer, Moſt of the Apoſtles had *Anſw.*

had two names in Scripture, and they are never called by both of their names at once; *Peter* was called *Simon*, and *Thomas* was called *Didymus*, *&c.* Now if other Apoſtles had two names, why might not *Bartholomew* have two names likewiſe, and be called *Nathanael* and *Bartholomew*, *Nathanael* his proper name, and *Bartholomew* his ſirname.

Secondly, What it is that Chriſt commends this man for, namely, that he was an *Iſraelite* indeed, a man in whom there was no guile.

I ſhall firſt explain this term here, *Behold*, which denotes three things in Scripture:

1. This word *Behold*, when it is prefixed to any matter appertaining to God, it is then a note of admiration and wonder; as in 1 *Joh.* 3. 1. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God*: *Behold*, that is, admire and wonder at it.

2. When it is ſet before any thing concerning wicked men, it is a note of deteſtation; as in *Pſal.* 52. 7. *Behold this is the man that made not God his ſtrength, but truſted in the abundance of his rickes*: *Behold him*, that is, deteſt and abhor him.

3. When it is ſet before any matters concerning good men, it is then a note of imitation, and thus it muſt be taken here in

in the Text, *Behold an Iſraelite indeed, in whom is no guile*; that is, imitate and follow him.

Alaſs, many *Iſraelites* were children of falſhood and deceit, in whom much guile was found: Many were *Jews outwardly, but not inwardly; they had the circumciſion of the fleſh, but not of the heart; their praiſe was of men, not of God*, Rom. 2. 28, 29. *Dives* called *Abraham* father, and yet nevertheleſs was the ſon of perdition. Many were *Iſraelites* by a natural deſcent, that were not ſo by a ſpiritual birth: But *Nathanael* was not one of theſe.

Behold an Iſraelite, that is, not onely ſo by natural deſcent from *Jacob*; but an *Iſraelite indeed*, that is, ſo by regeneration, and in truth, as well as ſo by name; *For all are not Iſrael that are of Iſrael; they which are the children of the fleſh are not the children of God.* Rom. 9. 8. *Nathanael* was not an *Iſraelite* by natural generation onely, but by ſpiritual regeneration likewiſe; *Behold an Iſraelite indeed, in whom there is no guile:* He doth not ſay, *in whom there is no ſin*, but *in whom there is no guile.* Now though it be true, what is ſpoken here of *Nathanael*, that he was a man without guile, and the ſame is ſaid of Chriſt in 1 *Pet.* 2. 22. *He did no ſin, neither was guile found in his mouth*; yet you muſt know (though the terms be the ſame) that there is a vaſt difference between Chriſts and

Nathanael's being without guile: It is ſaid of Chriſt, there was *no ſin in him, neither was guile found in his mouth*; but it is not ſaid of *Nathanael*, that there was no ſin in him, for he had ſin in him: but Chriſt was without ſin, his nature was like a pure chryſtal glaſs of clear water, though the glaſs was ſhaken, yet there was no mud or dirt of ſin at all appeared; but our natures are like a glaſs full of muddy water, if you ſtir but the glaſs, the mud will appear preſently.

Queſt. What is it to be a man without guile?

Anſ. A man without guile is ſuch a one as is a ſincere Profeſſor of the Goſpel, and can approve his heart to God that he endevors to perform all thoſe duties the Lord requires of him, both from a right principle, in a right manner, and to a right end, and labors to be better before God then he ſeems to be before men. *An Iſraelite indeed, in whom there is no guile:* the words carry an alluſion to that commendation that is given of *Jacob*, which was called *Iſrael*, in *Geneſ.* 25. 27. it is ſaid there, that *Jacob* was *a plain man, and dwelt in Tents:* and it is ſaid of *Noah*, that *he was a perfect man, and walked with God in his generation:* A plain or perfect man, that is, a ſincere man, without deceit, a man in whom there is no guile: *Pſa.* 32. 2. *Bleſſed is the man unto whom the Lord imputeth*

imputeth not iniquity, and in whoſe ſpirit there is no guile.

I have been ſomewhat long in opening the words: it is my uſual courſe, at the firſt entrance into a Text, to take ſome liberty in expounding of it, before I come to draw out any Doctrinal Obſervations from it: And yet before I ſhall do that, I would have you take notice of theſe four things.

1. Chriſt does not ſay here, *Behold an Iſraelite in whom there is no guile*, but *Behold an Iſraelite indeed, in whom there is no guile*; for *all are not Iſrael that are of Iſrael:* A man may be an *Iſraelite* by natural generation, and yet be full of deceit, hypocriſie, and guile; therefore Chriſt does not ſay, Behold an *Iſraelite*, but one ſo indeed.

2. He does not ſay, Behold an *Iſraelite* in word, or ſhew, or profeſſion onely, but one ſo in deed and in truth. There are many men that are ſo in word and profeſſion, but in their deeds and actions are far otherwiſe. Not words and profeſſions, but practice and actions, are demonſtrations of true converſion.

3. Chriſt does not ſay, *Behold an Iſraelite indeed, with whom is no guile*, but *in whom there is no guile*: Hypocriſie may be with us, but it ſhould not be in us; Hypocriſie was not in *Nathanael.* There is a vaſt difference between doing a thing in

hypocriſie, and doing it with hypocriſie. Godly men do many times perform duties with hypocriſie, but they do not perform them in hypocriſie. A man doth things in hypocriſie, when he indulgeth himſelf in ſiniſter ayms, and performeth duties for corrupt ends; as if a man frequent Ordinances that he may have an eſteem among good men, or that he may raiſe himſelf to preferment, this man acts in hypocriſie: But now a man acts with hypocriſie, when it makes an aſſault and violent invaſion upon man, when, like flies, it comes upon a man, though he endevour to beat it off.

4. Though *Nathanael* was not a guileful man, yet he might be a ſinful man; and therefore Chriſt does not ſay, he was without *ſin*, but without *guile*.

I come now to draw out ſome Doctrines from the words, which I ſhall do from a double conſideration of the Text:

1. From a relative conſideration of it, as it relates to what was ſpoken of, and found in *Nathanael*.

2. From an abſolute conſideration of them as they are in themſelves.

1. From the words, as they relate to *Nathanael:* This *Nathanael* was a very ignorant man; for when *Philip* told him, that they had found Chriſt, ſays he, *Can there any good thing come out of Nazareth?* He conceived no good thing could come out of *Nazareth*. And then again (ſecondly)

ly) he did doubt of Chriſts Omniſciency; for ſays he to Chriſt, *How knoweſt thou me?* He was ignorant both of Chriſts Goodneſs and Omniſciency; and yet of this *Nathanael* that was thus ignorant Chriſt ſays, that he was a man without guile: From whence obſerve this Doctrine,

That a godly man may have much Ignorance in his minde, and yet in the account of God have no guile in his heart. *Doct.* 1.

And then, taking the words as an entire conſideration, you may learn this Doctrine,

That it is a good commendation for a man that is a profeſſor of Religion to be ſuch a one as in whom there is no guile. *Doct.* 2.

We ſhall begin with the firſt of theſe, That *there may be no guile in the heart, where there is a great deal of ignorance in the minde.* Weakneſs of grace is conſiſtent with ſincerity of grace: The children of God are ſometimes compared to Doves; now a Dove is not onely a harmleſs and innocent, but a ſilly creature likewiſe; ſo a man may be an harmleſs man, a man without guile, and yet be an ignorant man.

The Diſciples of Chriſt themſelves were ignorant of many things; as in *Matth.* 15. 16, 17, 18. Chriſt there ſpeaking of the great Doctrine of Original ſin, that *whatſoever cometh forth from the heart, that defiles the man, and not that which goeth into*

a man; and that out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies, &c. theſe are they which defile a man. It is ſaid, the Diſciples did not underſtand theſe things, though they were plain and obvious truths, yet they did not underſtand them. So in *Matt.* 16. 6. where Chriſt bid them *take heed and beware of the leaven of the Phariſees, they reaſoned among themſelves, ſaying, it is becauſe we have taken no bread.* And ſo again, when *Chriſt* roſe from the dead, they would not believe it, they were ignorant of the Doctrine of the Reſurrection. In *Luke* 24. 45, 46, 47. and ſo in *Acts* 19. 2. when the Diſciples were examined about the Holy Ghoſt, they anſwered, *They did not ſo much as know that there was a Holy Ghoſt:* And yet all theſe men were the Diſciples of *Chriſt*, and men without guile. From whence you ſee it clearly made good, *That godly men may have much ignorance in their mindes, and yet in the account of God have no guile in their hearts.*

Uſe. The Uſe I ſhall make of this, ſhall be firſt by way of caution. If it be ſo, that men may have much ignorance in their mindes, and yet have no guile in their hearts, Then take heed that upon this ground you do not Indulge Ignorance in your ſelves, and yet think your ſelves ſincere; for though in ſome caſes men may have

have much ignorance in their mindes, and yet have no guile in their hearts; yet in all caſes it is not ſo. In *Prov.* 19. 2. ſays *Solomon, Without knowledg the mind is not good*; as I ſhall ſhew you in theſe three particulars: As firſt,

1. If you are ignorant, and yet do not deſire and labor after knowledg, this is inconſiſtent with ſincerity: If you are like thoſe ſpoken of in *Job* 21. 14, 15. that ſay unto God, *Depart from us, for we deſire not the knowledg of thy ways*: Such an ignorance cannot be in a ſincere heart. So 2 *Pet.* 3. 5. *This they willingly are ignorant of*; they were ignorant, and deſired to be ignorant; they did not care for, nor labor after the knowledg of that great Truth.

2. To be ignorant, and yet obſtinately to remain ignorant, this is likewiſe inconſiſtent with ſincerity, when you are like thoſe in *Pſal.* 82. 5. *They know not, neither will they underſtand*: Godly men they know not, neither do they underſtand; but onely a wicked man knows not, and will not underſtand.

3. To be ignorant, and yet to hate knowledg, to be perverſly and oppoſingly ignorant, this is inconſiſtent with ſincerity; like thoſe in *Prov.* 1. 29. *They hated knowledg, and did not chuſe the fear of the Lord*: And therefore though this Doctrine be true, yet this ſhould not imbolden

you

you to indulge and nouriſh your ſelves in a ſtate of ignorance.

Caut. 2. Secondly, I infer from hence, That you are not to conclude all knowledg in the minde to be an infallible demonſtration of the truth of grace in the heart; for there is a form of knowledg, as well as a form of godlineſs: therefore do not conclude abundance of knowledg to be a ſufficient demonſtration of ſincerity. There are many men that have very knowing heads, but yet have onely deceitful hearts. As,

Firſt, When they know things notionally onely, and in the minde, but not experimentally in the heart. *Pſal.* 51. 6. ſays *David*, *In the hidden parts thou ſhalt make me to know wiſdom:* When knowledg is onely notionally in the brain, this can be no demonſtration of ſincerity.

2. To know conceitedly; for a man to be ſelf-conceited, and thinks he knows much, this is no demonſtration of ſincerity; as in *Habak.* 2. 4. *His Soul which is lifted up, is not upright in him.* As tumors or ſwellings in the fleſh are a ſign of rottenneſs and corruption; ſo when knowledg puffeth up, it is a ſymptome of an unſound heart.

3. To know things notionally, but not practically; to know, and do not; to know, and practice not; this is likewiſe no evidence of ſincerity in the heart.

Thirdly,

Thirdly, Take this Caution; You that are ſincere *Nathanaels*, do not conclude againſt your ſelves, that becauſe you have ſome ignorance, therefore you have no truth and ſincerity in you. Chriſt, you ſee here, tells *Nathanael*, that was a man groſly ignorant, both of Chriſts Goodneſs and Omniſciency, and yet Chriſt ſays of him, that he was a man without guile: And therefore I beſeech you that you would not paſs hard cenſures upon your own Souls; do not ſay, you have no truth in your hearts, becauſe you have little underſtanding in your heads. *Caut.* 3.

Fourthly, Take in this Caution, That ſincerity of heart is conſiſtent, not onely with ignorance in the minde, but alſo with many infirmities in the practice. *David* is ſaid to be a man after Gods own heart, 1 *Sam.* 13. 14. and that he was a perfect man, but onely in the matter of *Uriah*; and yet he had many other failings and infirmities; he was guilty of raſh anger and fury againſt *Nabal*, one that delt unjuſtly with poor *Mephiboſheth*, and in numbering the people and many other things he was to blame. So *Jehoſhaphat* he is ſaid to be a perfect man, and to do that which is right in the ſight of the Lord, and yet his ſins were very great; he joyned in battel with *Ahab* at *Ramoth Gilead*, though he had warning from God that he ſhould not go, yet he went: and he gave his ſon in marriage 2 Chro. 20. 32. 2 Chr. 18. 3

riage to a wicked and an Idolatrous woman, and yet the Scripture ſays, he was a man upright before God all his days.

Thus much ſhall ſerve for the firſt Uſe, the Uſe of Caution.

Uſe 2. I now proceed to a ſecond, and that ſhall be of Examination: and I beſeech you lend me your thoughts a little while: Is this ſo, That there may be much ignorance in a mans minde, and yet no guile in his heart, Then let this Doctrine put you upon the tryal, whether upon Scripture-grounds you can every one of you ſay for your ſelves, your conſciences alſo bearing you witneſs, that you are men without guile.

And the better to help you in this, I ſhall here lay down ſeveral Marks, and I ſhall reduce them to theſe three general heads; and ſhall diſcover to you an *Iſraelite* indeed, a man without guile:

Firſt, In regard of his ſinning againſt God.

Secondly, In regard of his performing Duties to God. And,

Thirdly, In regard of his carriage and converſation among men.

Theſe are the three general heads, and under them there will be ſome twenty particulars, as ſo many Diſcoveries of a man without guile.

1. Firſt, A man without guile may be diſcovered in regard of his ſinning againſt God;

God; and under this head I ſhall give you eight Diſcoveries of him.

1. Such a one does not allow or indulge himſelf in the practice of the leaſt known ſin; as in *Pſa.* 119. 1,3. *Bleſſed are the undefiled in the way, that walk in the Law of the Lord, they alſo do no iniquity:* that is, they allow themſelves in no iniquity. *The evil that I do, I allow not,* ſays the Apoſtle: That which a man does not allow himſelf in, that he does not do. In *Prov.* 16. 17. *The highway of the upright is to depart from evil;* (that is) it is his ordinary and conſtant and uſual courſe. So in *Iſai.* 56. 2. *An upright man he keepeth his hand from doing any evil;* that is, he does not do evil willingly. And hence it is the Apoſtle *Paul* ſaith of himſelf, that *in ſimplicity and godly ſincerity he had his converſation here in the world:* And again ſaith he, *I know nothing by my ſelf, yet am I not hereby juſtified.* There were ſome that did cenſure *Paul,* and condemn him for ſuch and ſuch things; but ſaith he, *I thank God, I know nothing by my ſelf;* that is, I do allow my ſelf in no known ſin; but yet I do not plead Heaven for this, *I am not hereby juſtified.* Such a one is an upright man, that can appeal to Heaven that he allows himſelf in the practice of no known ſin: thus *David* did; *Search me, O Lord,* ſays he, *and know my heart; try me, and know my thoughts, and ſee if there be any wicked way in*

2 Cor. 1. 12

1 Cor. 4. 4

Pſa. 139. 24

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2. A man without guile he does make conſcience to abſtain from ſmall and ſecret ſins, as well as from groſs and open tranſgreſſions; as in *Pſa.* 19. 12, 13. ſays *David*, *Cleanſe thou me from ſecret faults; keep back thy ſervant alſo from preſumptuous ſins; let not them have dominion over me, ſo ſhall I be upright.* A godly man keeps the Law as he keeps the apple of his eye, *Prov.* 7. 2. The leaſt moat or duſt will offend the eye as well as a great flaw: When ſecret evils, the leaſt moat and duſt of ſin, does trouble you, as well as mountanous ſins; when you ſtrain at a Gnat, as well as at ſins as big as a Camel; this is a ſign of an upright heart. A ſincere *Nathanael*, upon the conviction of a ſin committed, is troubled in conſcience for the commiſſion of ſmall and ſecret ſins, as well as for open and ſcandalous ſins. Thus *Davids* heart ſmote him after he had numbred the people; yet Divines can ſcarce tell wherein his ſin lay, unleſs it were in his pride and high-mindedneſs: So his heart ſmote him for cuting off *Sauls* lap. It is a token of a ſincere heart, when it ſmites a man for breaking the leaſt *iotæ* or tittle of Gods Command.

3. He does not onely abſtain from ſin of all ſorts, but he likewiſe makes conſcience of abſtaining from all allurements or occaſions

occaſions to ſin, that might provoke him to any ſin. *Daniel* was a ſincere man in this particular: in *Dan.* 1. 8. it is ſaid of *Daniel*, who was a comely young man, in whom no blemiſh was found from top to toe, that he was appointed to have the Kings portion, but he purpoſed in his heart that *he would not defile himſelf with the portion of the Kings meat, nor drink of his wine*; and what was the reaſon why he would not eat of it? Interpreters do much vary about it: ſome ſay, he would not eat of it, becauſe it was forbidden under the Law as unclean; but the generality are of opinion, that he would not eat of the Kings meat, nor drink of his wine, becauſe had *Daniel* lived at a full Table, and fed upon the Kings dainty fare, he might have hereby enſnared himſelf, and been drowned in ſenſuality, and ſo have neglected his duty and ſervice to God, and forgotten the calamities of the Church: It would have been a provocation to him to ſin againſt God, and therefore he would rather content himſelf with water and Pulſe, then to defile and enſnare himſelf with the portion of the Kings meat. This is a mark of an upright heart, He will hate the *garment ſpotted by the fleſh*, *Jude* 23. He alludes to leprous garments under the Law; He that would avoyd the leproſie, muſt avoyd all thoſe things that are apt to occaſion the leproſie. Now all you, whoſe

hearts can bear you witneſs that you make conſcience of avoyding all occaſions of ſin, you are the men that are without guile.

4. A man without guile, he prays as vehemently and impartially againſt ſin, becauſe of the evil of it, as becauſe of the puniſhment of it. I ſhall give you a clear Text for this in *Pſal.* 19. 12,13. *Keep back thy ſervant from preſumptuous ſins*, ſays *David*: But why does he make this prayer to God? *So* (ſays he) *ſhall* I *be innocent from the great tranſgreſſion:* He does not ſay, *Keep me from preſumptuous ſins, that ſo I may be free from Hell*; but *that ſo I may be innocent from ſin, from the great tranſgreſſion:* He doth not ſay, *So ſhall I be free from the great Correction*; but, *So ſhall* I *be free from the great Tranſgreſſion.* If therefore, when you pray to be kept from ſin, you do it becauſe you would not ſin, leſt you offend God; if you can appeal to Heaven, that you pray againſt ſin, more becauſe of the evil of it, then for the puniſhment of it; then you pray uprightly, and this is a token of a ſincere heart.

I might illuſtrate and ſet out this diſcovery to you by this familiar compariſon: (Beloved) Suppoſe a childe and a man of diſcretion were both together by a fire, now neither of them would touch one of the coals, but yet they do refrain from it upon different grounds; the childe will not

not touch the coal, becauſe it is hot, and will burn him; but the man of diſcretion will not meddle with it, becauſe it will defile his fingers.

So here, wicked men ſometimes refrain from ſin, and will not commit it, becauſe there is a fire in ſin; he thinks he ſhall dye, and be damned for it, and therefore he will not commit it: But now a godly man he will not ſin, becauſe though it does not damn his Soul, yet it will defile his Soul, and diſhonor God, and make him diſpleaſed with him,&c. An upright man hates ſin as impartially for the filth of it, as for the puniſhment of it.

5. A man without guile diſcovers his ſincerity in reference to ſin, in that he does make conſcience to bend moſt of his ſtrength and endevours againſt his conſtitution ſins, the ſins of his calling, and condition and complexion: this is an argument of a ſincere man, as you may ſee in that place I have often quoted in *Pſal.* 18. 26. *I was alſo upright before him, and kept my ſelf from mine iniquity:* Why, were not all the ſins *David* committed his ſins? yes; but he kept himſelf from that ſin which he was moſt addicted to. An upright man he keeps himſelf from his own evils, that is, thoſe evils that he is moſt inclinable and addicted to. It is an obſervation I have from a late Writer that is yet alive, ſpeaking about this ſubject, he gives a badge of

2 Sam. 22. 24

ſincerity in *Job*, in Chap. 31. of that Book, ſays he, To *depart from ſin* is not ſincerity; for many men their natural tempers do make them averſe to ſome ſins: but this is ſincerity, to abſtain from a ſin that ſuits with a mans natural humor and conſtitution: And thus *Job* did; He abſtained from the ſin of his age, calling, and conſtitution; ſays he in *Job* 31. 1. *I have made a Covenant with my eyes, why then ſhould I look upon a maid?* There he abſtained from the ſin of his youth. 2. Says he, *While I ſat in the gate, I never oppreſſed the poor and needy:* There was the ſin of his Calling, which he abſtained from. 3. *If*, ſaith he, *I have eaten my morſel my ſelf alone, and the fatherleſs hath not eaten thereof, let God do ſo and ſo to me:* There was the ſin of his Condition; he was a rich man, and yet did abſtain from Covetouſneſs. That man that does bend the ſtrength of his endevours againſt thoſe ſins that ſuit moſt with his age, calling, condition, and conſtitution, he is the man in whoſe ſpirit there is no guile.

6. A man in reference to ſin diſcovers his ſincerity, if he doth grieve for ſin, as much becauſe it wars againſt grace in his heart, as becauſe it wars againſt the glory of his Soul; as much becauſe it indiſpoſeth him to good, as becauſe it deprives him of good. There are many that can mourn for ſin, becauſe it hinders them from that which

which is good, but not becauſe it indiſpoſeth them to do that which is good: But now *Paul* he mourned for ſin, becauſe he *could not do the good that he would*, *Rom.* 7. 19. A ſincere man mourns for ſin, becauſe it interrupts and hinders him from doing the good that he would do: and therefore you that can appeal to Heaven, that you mourn and grieve for ſin, becauſe it interrupts you in duties, and hinders you in prayer, reading, hearing, &c. you are ſincere men indeed.

7. A ſincere man he can mourn for the ſin of his nature, as well as for the ſin of his life: This is a ſincere man indeed, that can as well mourn for the body of ſin he carries about him, as for the ſin of his body. This *Hilderſham* takes notice of, and challengeth all the men in the World to bring one Text to prove, that ever an Hypocrite did bewail the ſin of his nature; that concupiſcence, and luſt, and inclination to vanity and wickedneſs, that is in his heart naturally. And therefore, you that carry bad and polluting natures about you, that do defile you and all your ſervices, and yet can never mourn or ſhed one tear for them; this is a ſign that you are not ſincere and upright men. But when you look upon that body of ſin you carry about you, as the grief and burden of your Soul, as a clog that hinders you in your duties and ſervices of God, this is an

argument of a ſincere heart.

8. A man without guile is very apt to carry a ſuſpicion and jealouſie over his own heart: So in *Mat.* 26. 21, 22. when Chriſt told his Diſciples that one of them ſhould betray him, thoſe that were moſt free from it began firſt to ſuſpect their own hearts, and cryed out, *Maſter, is it I?* None are more jealous of themſelves then godly men are: None pray more againſt hypocriſie: *Pſal.* 51. 10. *Create in me a clean heart, O God, and renew a right ſpirit within me.* O you, whoſe Souls can bear you witneſs that you are afraid of ſin, and jealous leſt your falſe hearts ſhould betray you to it, and that you do pray and ſtrive againſt hypocriſie, know, theſe are certain Evidences that you are true *Nathanaels*, men in whom there is no guile.

And thus I have done with the eight firſt Diſcoveries of a ſincere man, in reference to ſin.

2. Secondly, A man diſcovers his ſincerity, in regard of his Duties to God, theſe three general ways:

1. An upright man performs Duties to God from a right Principle.
2. In a right Manner.
3. To a right End.

I. He performs Duties to God from a a right Principle: And this is twofold;

1. A principle of Faith. And,
2. A principle of Love.

1. From

1. From a principle of Faith: and hence it is called *the obedience of Faith*, in *Rom.* 16. 26. becauſe all obedience, if it be ſincere, muſt flow from Faith.

2. From a principle of Love: He performs all his duties out of love to God, and to his ſervice. When Chriſt would find out the ſincerity of *Peters* heart, he asked him, *Simon* Peter, *loveſt thou me? Joh.* 21. He did not ask him, *Simon* Peter, doſt thou preach for me? doſt thou labor to convert Souls for me? wilt thou follow after me? but, *doſt thou love me?* doſt thou preach in love, pray in love, do all in love?

And if thou doſt ſo; 1. Love is liberal, and thinks no time too long that is ſpent in the ſervice of God: If thou doſt love God, thou art liberal in thy performances to him.

2. Love makes a man take as much delight in the performance of duties, as in the anſwer and return of your prayers upon your head.

3. The love thou beareſt to God, and to the duties thou performeſt to him, will make thee out of love with thy ſins, and out of love with every luſt; as *David* in *Pſal.* 119. 163. *I love thy Law*, ſays he, *but I hate lying.*

Now then do you perform Duties from a right principle of Faith in God, and love to God.

11. A man without guile he labors to perform Duties in a right Manner, and that in theſe four particulars:

1. A ſincere man makes as much conſcience of the manner how he performs Duties, as of the matter of the performance.

2. He labors that the inward man be imployed and taken up in Duties, as well as the outward man: *Rom.* 1. 9. *The God whom I ſerve in the ſpirit:* So in *Pſa.* 103. 1. ſays *David, Bleſs the Lord, O my Soul, and let all that is within me praiſe his holy Name.* So *Ezekiel* is ſaid to ſerve the Lord with all his heart. You ſhould labor to have your inward man, as well as your outward man, imployed in the ſervice of God.

1 Cor. 6. 20

3. He does as ſenſibly bewail the ſins of his Duties, as he can heartily rejoyce for the returns of his Prayers.

4. He doth make as much conſcience to be intent and fervent in ſecret Duties before God, as in publique Duties before men. *Cant.* 2. 14. Chriſt ſpeaks to his Church, *O my Dove, that art in the clefts of the rocks, and in the ſecret places of the ſtairs, let me ſee thy countenance, let me hear thy voyce; for ſweet is thy voyce, and thy countenance is comely.* Some think that Chriſt ſpeaks of his Church here, as in an afflicted condition; but others conceive theſe words [*My Dove, that art in the clefts of the rocks, and in the ſe-*

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cret places of the ſtairs] have reference to the people of God praying in ſecret; there ſays God, *let me hear thy voyce, and ſee thy countenance; for ſweet is thy voyce, and thy countenance is comely.* Why now ſuch a man as makes conſcience to pour out his heart to God in ſecret, though it be in a corner where no eye ſees him, and no ear hears him, this is a ſincere man indeed.

III. He diſcovers his ſincerity in performing his Duties to a right End: which he does theſe ſeveral ways:

1. More to get inward and ſaving grace, then to get outward and common mercies by his Duties. Hypocrites perform Duties, but it is for their publique good and outward advantage; but a ſincere man he performs Duties, that he may get inward and ſaving grace and comfort by them: as *David* in *Pſal.* 4 6. ſays he, *Other men ſay, who will ſhew us any good? but Lord lift thou up the light of thy countenance upon me, and it ſhall make me more glad then they are when their Corn and Wine and Oyl increaſeth. Wicked men they aſſemble themſelves for corn and wine,* in *Hoſea* 7. 14. not for inward grace, but for outward mercies.

2. The end of a godly mans prayers under any affliction, is more to have ſin removed, then to have the puniſhment removed: You have a platform of a godly mans heart in *Hoſea* 14. 2. Shall I ſay, Lord,

Lord, free us from captivity, or deliver us from the ſword? No; but ſay unto him, *Take away the iniquity of thy ſervants.* What was *Pharaohs* prayer? In *Exod.* 8.8. ſays he, *Entreat the Lord that he would remove his judgments from me:* But now a guileleſs man he prays, O Lord, remove my ſins and corruptions from me.

3. A ſincere man performs duties more, that ſo he might expreſs his ſubmiſſion and obedience to the authority of a command, then to ſtifle the accuſations of his own conſcience.

4. He performs Duties more to have communion with God, then to have communications from God. And thus I have done with the ſecond particular. I have already gone over two Diſcoveries of a ſincere man: Firſt, In reference to his ſins, in eight particulars. Secondly, In regard of his Duties to God, in three generals, His performing Duties from a right Principle, in a right Manner, and to a right End.

3. I now proceed to a third Diſcovery of a man without guile, which ſhall be in reference to his carriage and converſation amongſt men; wherein he diſcovers his ſincerity ſeveral ways: As,

Diſcoveries of a ſincere man in reference to his converſation amongſt men.

1. He is the ſame man in all companies: he is not a *Camelion*, a man that can ſuit with all ſorts, and comply with all ſocieties of men: If he be in bad company, he will ſhew a diſlike of their ways, and labor

bor to make them better; if in good company, he will commend and approve of their doings. Godly ſincere men, you cannot turn them out of their courſe; they are the ſame men, take them where you will, and when you will, and in what company you will. He is like *Ariſtides*; It was ſaid of him, you might as ſoon turn the Sun from his courſe, as deter him from the Adminiſtration of Juſtice.

2. It is a delight, and matter of rejoycing to them, to converſe with good men; and a grief of heart to them to be amongſt wicked men, or to have any thing to do with them: This character you have layd down in P*ſal.* 15. 2, 4. *He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart*; you may know him by this mark, *In whoſe eyes a vile perſon is contemned, but he honoreth them that fear the Lord.* It is the joy of a godly man to be amongſt good men, and his grief to be among wicked men: So ſays *David*, *My delight is to be with the Saints, and with them that excel in vertue:* And again ſays he, *Wo is me that I am conſtrained to dwell in Meſech, and to have my habitation in the Tents of Kedar.* The inhabitants of *Meſech* were a barbarous and a vicious people, as you may ſee in *Geneſ.* 10. And *David* dwelling amongſt theſe wicked men, and in the Tents of *Kedar*, a wicked generation (*Kedar* was *Iſhmaels* ſon) he bewails his

his ſad condition therein. So we read of *Jacob*, who was the root of the *Iſraelites*, they all had their denomination from him; he would not be buryed amongſt a wicked people, to ſhew his indignation againſt them, in *Gen.* 49. 29.

3. A man without guile diſcovers his ſincerity in his carriage amongſt men, in that he orders his converſation ſo, as not to give offence to any man where he lives, neither to the *Jew* or *Gentile*, or to the Church of God. You have a pregnant place for this in *Philip.* 1. 10. the Apoſtle prays, that *they might be ſincere, and without offence to others*, which intimates, that thoſe that are ſincere, it is their continual endevour to walk without offence to any. What *Paul* made an evidence of his ſincerity in the courſe of his Miniſtry, that may be to us an evidence of our ſincerity in the courſe of Chriſtianity: In 2 *Cor.* 6. 3. *Paul* gave no offence in any thing, that ſo his Miniſtry might not be blamed: So if you walk without offence in the courſe of Chriſtianity, this will be an argument of your ſincerity.

And thus I have done with theſe three general Diſcoveries of a man without guile, in reference to his Sins, his Duties, and Converſation.

We now come to the Application: and the Uſe that I ſhall make of it, ſhall be of Comfort to all you that have the reflecti-

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on and teſtimony of a good Conſcience, that theſe characters of a ſincere *Nathanael* are found in you: Know, for your Comfort, all you true *Nathanaels* and men without guile, that the Lord looks upon you as perfect men and women. If you have ſincerity in you, the Lord accounts of you as if you had attained perfection.

SERM. II.

Joh. 1. 47.

——*Behold an Iſraelite indeed, in whom there is no guile.*

WE come now to conſider the words as an entire Propoſition; and then the Doctrine it ſelf will be this,

That it is an admirable and a commendable Excellency in a Chriſtian, to be a man without guile. *Doct.*

I ſhall, in the proſecution of this Doctrine, ſhew you the excellency of this temper, *to be without guile*; and then come to the Application.

I have pitch'd my thoughts upon ten particulars, wherein the excellency of this quality doth appear.

Firſt, Sincerity, or to be without guile, hath this excellency in it, That if a man hath a ſincere heart, his ſincerity will cover 1.

a multitude of ſins and infirmities in him. As Hypocriſie makes many Duties done, as if they were not done, in regard of divine acceptation: ſo Sincerity makes many ſins and infirmities committed, as if they were not committed, in regard of divine imputation and condemnation. The ſincerity of a guileleſs mans heart covers all his ſins. As you may ſee firſt in *David*; There were many ſins in him, as his numbering the people, his feigning himſelf mad, his angry and furious ſwearing the death of *Nabal*, his unjuſt dealing with *Mephiboſheth*, *&c.* yet his ſincerity covers all theſe ſins, that God looks upon him as an upright man, except onely in the matter of *Uriah*. And ſo *Jehoſhaphat* he had many great failings: As,

1. He made a league with *Ahab*, a wicked King, which was againſt the command of God.

2. He went to battel with *Ahab* againſt *Ramoth Gilead*: 2 *Chron.* 18. 27, 28.

3. Though he were reproved for making a league with *Ahab*, yet he made a league with his ſon a ſecond time: In 2 *Chron.* 19. 2. *Jehu the Seer went out to meet Jehoſhaphat, and ſaid unto him, Shouldſt thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord:* yet it is ſaid, 2 *Chron.* 20. that *after this Jehoſhaphat King of Judah joyned himſelf with Ahaziah King*

of

of Iſrael, who did very wickedly.

4. He gave his ſon in marriage unto *Ahabs* wicked daughter, in 2 *Chron.* 21. 6. and yet, notwithſtanding all theſe infirmities, it is ſaid, that *he turned not aſide from doing that which was right in the ſight of the Lord, but his heart was upright before him*, in 1 *King.* 22. 43.

I will give you but one inſtance more, and that is in *Aſa*, a good man, and yet he had many frailties; in 2 *Chron.* 16. 10, 11, 12.

1. He was incens'd and mad againſt the good Prophet of the Lord, that told him of his ſin, and of his danger.

2. He was ſo wrathful that he put him into priſon.

3. He did not only oppreſs the Prophet, but the people of the Land alſo.

4. When he was diſeaſed in his feet, *he ſought not to the Lord, but to the Phyſicians.*

5. The high places in *Aſa* his reign *were not taken down*, in 1 *King.* 15. 14. and yet notwithſtanding all this, it is ſaid, in 1 *King.* 15. 14. that *Aſa his heart was perfect with the Lord all his days:* His ſincerity was as a mantle or covering for his infirmities. A man without guile, the integrity of his heart is a mantle to cover the infirmities of his hands. Whereas, on the contrary, if there want ſincerity, all the good a man doth is not accepted, is nothing worth:

worth: as it was in the caſe of *Jehu*; He had zeal for the Lord his God, deſtroyed the Idolatrous Worſhip and Worſhippers of *Baal*, *&c.* yet becauſe his heart was not upright, God rejecteth him, notwithſtanding all his ſervices.

2. Secondly, Another Excellency of a ſincere heart is this, If our hearts be ſincere, and without guile, then the ſincerity of our hearts ſupplies what is wanting in the meaſure of our graces: The defect of our graces is made up, in the divine account, in the truth of our hearts. And therefore *Hebricians* obſerve, that the ſame word in the *Hebrew* language that ſignifies *upright*, ſignifies *perfect* too; which implies, That he that is without guile, is, in divine account, as if he were perfect, and without ſin. In 1 *Chron.* 12. 33. *The men of Zabulon that went forth to battel*, are ſaid to be men *not of a double heart, or of a perfect heart*; intimating, that thoſe that are of a ſincere heart, they are of a perfect heart

And hence it is that you read often in Scripture, that the perfect and upright are joyned together; as in *Job* 1. 1. *Job* is ſaid to be *a man perfect and upright, and one that feared God, and eſchewed evil:* So in *Pſal.* 37. 37. ſays *David, Mark the perfect man, and behold the upright; for the end of that man is peace.* So in 2 *King.* 20. 3. ſays *Hezekiah* there, *I beſeech thee, O Lord, remember*

remember how I have walked before thee in truth, and with a perfect heart. All which places do intimate, and clearly diſcover to us, That the truth of the heart does, in divine account, make recompence for the want of the meaſure of the graces.

And therefore it is worthy your noting (that which I hinted to you before) the queſtion that Chriſt propounded to *Peter*, in *Joh.* 21. 25. *Simon Peter, loveſt thou me more then theſe?* Thou haſt ſinned againſt me more then theſe, and now doſt thou love me more then theſe? But *Peter* does not anſwer him to the quantity, but to the quality of his love, *I do love thee*, though not more then theſe: From whence one obſerves, That though we do not love, and fear, and honor God more then others; yet if we do fear him, and ſerve him, and love him in truth, the integrity of our hearts will ſupply the defect of our graces. Chriſt asked concerning the meaſure of Peters love, *Peter* anſwered concerning the truth of his love; and yet in Chriſts account this is taken for an anſwer to his Queſtion.

Thirdly, To be without guile, hath this Excellency in it; It is a comfortable and a heart-clearing cordial againſt the fear of death. O what comfort will this be to a man, to have the approbation of his conſcience within him, that he hath lived without guile in the World, when he 3.

comes to go out of the World.

We read in *Iſai.* 38. 1, 3. when the ſentence of death came to *Hezekiah*, ſaying, *Set thy Houſe in order, for thou ſhalt ſurely dye, and not live: Then Hezekiah prayed unto the Lord, and ſaid, Remember now O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart.* This conſideration did comfort him againſt the ſentence of death pronounced againſt him. I have read of one, that lying upon his death-bed, they asked him, Whether death were terrible to him? He anſwered, No: for he had the teſtimony of a good conſcience witneſſing to him, That in ſimplicity and godly ſincerity he had his converſation in the world: and therefore, ſays he, my heart tells me, that I need not fear death. And another, that being asked the ſame queſtion, He anſwered, I thank God, I have not ſo lived that I am afraid to dye.

4. Fourthly, Another Excellency of Sincerity is this; It will quiet the heart againſt all ſlanderous aſperſions that may be caſt upon a man by wicked and malicious men. It may be wicked men do upbraid thee for following of Sermons, and carrying a Bible under thine arm to Church, that thou doſt it in hypocriſie, or the like: now the teſtimony of thy own Conſcience will be as a wall of braſs againſt all their aſperſions: As in 1 *Cor.* 4.3,4.

4. 3, 4. Says *Paul* there, *With me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment; for,* ſaith he, *I know nothing by my ſelf:* As if he ſhould ſay, My Conſcience does not accuſe me to be guilty of what they lay to my charge, and upbraid me with, and therefore I care not for it; It is a very ſmall thing to me to be judged by them, ſeeing I know nothing by my ſelf. So ſays *Job*, in Chap. 31. *v.* 35, 36, 37. *O that one would hear me: Behold my deſire is, that the Almighty would anſwer me, and that mine adverſary had written a Book; Surely I would take it upon my ſhoulder, and binde it as a crown to me: I would declare unto him the number of my ſteps, as a Prince would I go neer unto him:* (that is) I would go with an undaunted heart againſt him. The ſincerity of *Jobs* heart did bear him out againſt all the aſperſions that were caſt upon him by his friends. So in *Job* 27. 5, 6. ſays he, *God forbid that I ſhould juſtifie you; till I dye, I will not remove my integrity from me: My righteouſneſs I hold faſt, and will not let it go; my heart ſhall not reproach me as long as I live.* Herein lies the excellency of a heart without guile; Such a man can acquit himſelf to God, notwithſtanding all the ſlanders and reproaches that wicked men caſt upon him. *Politian* (though he never was famous for ſincerity) could ſay, Some men flatter me, others ſlander

me; but I think my ſelf never the better for the one, nor the worſe for the other: as I do not think my ſelf taller in the morning, becauſe my ſhadow is then longer, nor ſhorter at noon, becauſe my ſhadow is then ſhorter. How much more then may a ſincere Chriſtian ſay ſo!

5. Fifthly, Sincerity will make a man comfortably and couragiouſly to ſuffer for Chriſt: It will make a man willingly to ſuffer from the hands, as well as the tongues of men: It will make him like a brazen wall againſt all oppoſition: As in 2 *Cor.* 1. 12. *Paul* ſpeaks there of *the ſentence of death they had in themſelves; yet this was their comfort and rejoycing, the teſtimony of their conſciences, that in ſimplicity and godly ſincerity they had their converſations in the world.* So in 2 *Tim.* 1. 7. ſays the Apoſtle, *God hath not given us the ſpirit of fear, but of power and of love, and of a ſound minde.* The *ſpirit of fear* is there oppoſed to *a ſound minde*; that is, power to undergo afflictions and perſecutions.

But now a Hypocrite is like an ill-woven piece of cloth that ſhrinks in the wetting: So they tremble and quake in the time of affliction: in *Iſai.* 33. 14. *The ſinners in Sion are afraid; fearfulneſs hath ſurprized the Hypocrites: Who amongſt us ſhall dwell with the devouring fire? Who amongſt us ſhall dwell with the everlaſting burnings?* But herein lies the excellency of ſincerity,

It

It will make a man couragious in times of trouble and perſecution.

Sixthly, A ſincere man does not care who knows his heart: As *David* ſays, *Search my heart, O Lord, and try my ways, and ſee if there be any way of wickedneſs in me.* So *Job* did not care what men ſaid againſt him, becauſe he knew his own ſincerity: *I would declare my ſteps*; I would acquaint him with my whole life, let him pick what he can out of it: ſo clear am I in my own conſcience, *I would go neer as a Prince*; I would come to him, not tremblingly, as a ſlave; but confidently, as a Prince. A ſincere man wiſheth his breſt were made of chryſtal, that every one might ſee into his heart. 6. Pſal. 139. 23,24 Job 31.36 37

Seventhly, Another Excellency is this; As Hypocriſie doth war againſt all Grace, ſo Sincerity doth war againſt all ſin. Sincerity is not like other ſingle graces; for they do but war againſt their ſingle oppoſites; as, Humility againſt Pride, Patience againſt Paſſion, Zeal againſt Lukewarmneſs, and the fear of God againſt the fear of men, &c. But now Sincerity, that wars againſt the whole body of ſin, as well as againſt one particular ſin of the body. Sincerity makes a man grapple with all his luſts, ſo that no corruptions ſhall ſtand againſt him, but he will by the aſſiſtance of God vanquiſh them all. The firſt ſpecial armor you read of in *Epheſ.* 6. 14. is, the 7.

girdle of Truth: now Sincerity is that which girds Truth cloſe about you, and makes you fight againſt and oppoſe all the ſins and corruptions that do make any incurſions upon you,

8. Eightly, A ſincere heart is in a more receptive capacity to have growth of grace, and greater encreaſe of it by Ordinances, then any other men in the World are: *Pſal.* 92.13. *Who ſhall flouriſh in the Courts of Gods Houſe?* why, *the upright in heart*, they ſhall flouriſh there. Amongſt all the ſorts of ground into which the ſeed was caſt, in *Luk.* 8.8, there was onely one ſort of ground wherein the ſeed grew up to perfection, which was in *the good ground*, the ſincere and upright-hearted man: And therefore it is well obſerved from 1 *Pet.* 2.1. where the Apoſtle preſſeth them to thrive and grow under Ordinances, He firſt bids them *lay aſide all guile, and all hypocriſie*, and then *as new born babes deſire the ſincere milk of the Word, that you may grow thereby*. Sincerity is the way to get growth in grace, and encreaſe by Ordinances. The ſeed of Gods Word will never grow to perfection in rotten hypocritical hearts; whereas the ſincere heart is in a receptive capacity always to be growing in grace.

9. Ninthly, Another Excellency is this; Sincerity puts a glorious and beautiful luſtre upon all a mans other gifts and graces.

graces. You cannot ſay your gifts are ſaving graces, till ſincerity be in the heart; but ſincerity is of that nature that it makes your gifts to be graces. What is Faith but a fancy, if it be not *unfeigned?* 1 *Tim.* 1. 5. What is Love but flattery, if it be not *without diſſimulation?* *Rom.* 12. 9. What is Wiſdom but *Machiavelliſm*, or *Achitophels* Policy, if it be not *without hypocriſie?* *Jam.* 3. 16. What are all your gifts but ſhining ſins, unleſs there be ſincerity in the heart? Gifts in an unſound heart are but like a jewel in a Swines ſnout, or a pearl upon the dunghill; but now Sincerity puts a beauty and luſtre upon ſmall and ordinary Gifts.

Tenthly, The Excellency of a ſincere heart appears in this, Becauſe the Promiſes of God do moſt generally and chiefly run to the ſincerity of our hearts, rather then to the meaſure of our graces. God does not ſay, I will do this or that for you, if you are ſo ſtrong, or have ſuch a meaſure of grace; but they run chiefly to the upright in heart: as in *Pſal.* 145. 18. *The Lord is nigh unto all that call upon him, to all that call upon him in truth.* So in *Pſal.* 18. 25. *With an upright man the Lord will ſhew himſelf upright.* In *Prov.* 14. 11. *The Tabernacle of the upright ſhall flouriſh.* Pſa. 84. 11. *The Lord God is a Sun, and a Shield; the Lord will give grace and glory, and no good thing will he withhold from* 10.

them that walk uprightly. Pſal. 125.4. *The Lord is good, and doth good to all them that be upright in heart.* So in Pſal. 112. 2. *The generation of the upright ſhall be bleſſed.*

The Promiſes of God do generally run in this channel, not to the meaſure of grace, but to the truth of grace; and therefore this is an admirable Excellency in Sincerity, It gives you a Right in all the Promiſes of God.

I might add this, A man of a ſincere heart is in ſuch a condition wherein the Lord will more manifeſt his Minde and Will to him, then to any other in the World that are of unſound hearts. I ſhall illuſtrate this to you by this ſimilitude; Suppoſe you have two ſervants in your houſe, one whereof is a light-finger'd man, that will ſteal away whatſoever he can finger with conveniency and ſecrecy: now to ſuch a man you will lock your doors, and carry a ſtrict eye over him, and truſt him with no more then needs you muſt. But now another ſervant, that you know is faithful and truſty, ſuch a man you will give him your keyes, and truſt him with your Caſh, and employ him in your Trade, and reveal to him your counſels, and tell him the myſteries of your Trade, and that becauſe you have found him a faithful ſervant.

Why, ſo does the Lord deal with his people; Hypocrites they are like light-finger'd

finger'd ſervants, and therefore the Lord locks up Divine Truths from them: But where God ſees ſincerity in the heart, that he can ſay, I have experience of this man or woman, they are my old faithful ſervants, I can truſt them with my treaſuries of Gifts and Graces; and therefore I will reveal my ſecrets to them, and open my whole heart to them. If God hath found thee faithful before him, he will do to you as you uſe to do to your faithful ſervants, he will reveal his ſecrets and his counſels to you.

And thus I have done with the Doctrinal part of this Point, That there is a commendable Excellency in this temper, *to be a man without guile*; which I drew from the abſolute conſideration of the words. We come now to the Application, wherein I ſhall be but ſhort at preſent, becauſe I have another hour to finiſh it in.

Uſe. The Uſe that I ſhall now make of it, ſhall be of Comfort to all you that can lay a juſt claim to this admirable excellency of ſincerity, That you are true *Nathanaels*, *in whom there is no guile*. Let other men boaſt and triumph in other things, yet thou haſt more cauſe to rejoyce and triumph then any other man in the World. Let the Church of *Rome* boaſt that their Church is the true Church, becauſe of their univerſality, unity, numeroſity, or anti-

antiquity; yet, if thou canſt plead but ſincerity, thou haſt an indubitable evidence of everlaſting life. Scholars may boaſt that they have ſound judgments, acute wits, ſtrength of memory, and the like; yet, though you do want all theſe things, thou canſt make boaſt of this above them all, that thou haſt a ſincere heart; and in having this, thou haſt more then all the gifts of Philoſophers, nay then all the men in the World have that are without grace. You may bleſs God, though you have nothing here in the World, yet happy, yea and for ever happy are you, if you can lay a juſt claim to a ſincere heart. He that hath one Diamond, or Pearl of great value, hath more then he that hath many heaps of ſtones. *S*incerity is this Diamond, which makes a man richer then he that hath mountains of all other excellencies.

Uſe 2. Secondly, By way of lamentation: Is it ſo that this is ſuch an admirable excellency for a man to be without guile? then this Doctrine may afford us matter of lamentation, to conſider how many Hypocrites there are in the world, and how few *Nathanaels* there are: The *Lord* might juſtly ſay of us, as in *Iſai.* 9. 17. *I have no joy in their young men, neither ſhall I have mercy on their fatherleſs and widows; for every one is an hypocrite and an evil doer, and every mouth ſpeaketh folly.*

A third Uſe ſhall be by way of Inſtruction: Is it ſuch an admirable and commendable excellency in a Chriſtian, to be a man without guile? Then from hence I infer theſe three uſeful Inſtructions: As,

Uſe 3. Of Inſtruction.

Firſt, By this you may ſee the hatefulneſs and miſchievous nature of an hypocritical heart. If it be ſo great an excellency for a man to be without guile, then what an odious and miſchievous thing is it for a man to have a guileful and an hypocritical heart? I ſhall ſhew you the odiouſneſs of it in theſe following particulars.

1. Guile and hypocriſie in the heart, it mars all the duties and ſervices that ever you perform to God: herein lies the odiouſneſs of it, It makes all your Duties unacceptable to God. Thus *Jehu*, though he did many good things for the matter of them, yet becauſe he took no heed to walk in the ways of God with an upright heart, therefore the Lord does charge that upon *Jehu* as murther, which was but his duty for the matter of it: In *Hoſea* 1. 4. ſays God, *I will avenge the blood of Jezreel upon the houſe of Jehu.* Hypocriſie, or guile in the heart, is as the Fly in the Box of Ointment, it makes your Duties Fly-blown Duties; or like poyſon in the pot, that ſpoyls all: So Hypocriſie ſpoyls all the Duties you perform to God. As it is reported of a precious ſtone of admirable excel-

The odiouſneſs of Hypocriſie in ſeveral particulars.

excellency, that if it be put into a dead mans mouth, it loſeth all its vertues: So Prayer, and Duties coming from an hypocritical and guileful heart, loſeth all its vertue and efficacy.

2. The odiouſneſs of this ſin appears in that, Guile in the heart it will bereave a man of all thoſe common gifts that God hath endowed him withall. Painted graces will ſoon decay and fade. As in *Luk.* 8. 18. ſays Chriſt there, *To him that hath ſhall be given, but from him that hath not ſhall be taken away even that which he ſeemeth to have.* That which hypocritical men have onely a ſhew of ſhall be taken away from them: It not onely decays gifts, but graces; as you may ſee in the example of bloody *Bonner*, who at firſt was an eloquent Preacher; but having hypocriſie in his heart, that did quickly eat out all his gifts and graces, and he confeſſed he had loſt the gift of preaching. A painted Childe, though never ſo exactly drawn and coloured, yet becauſe it is but painted, it preſently loſeth its beauty, and grows worſe and worſe: but a living Childe grows freſher and fairer every day then other. Painted graces may ſhine for a while, but ere long the gloſs will vaniſh.

3. Hypocriſie and guile, it hardens a mans heart ſo, that he cannot repent for the hypocriſie that is in his heart. In

1 *Tim.* 4. 2. the Apoſtle there ſpeaks of ſome that ſhould *ſpeak lyes in hypocriſie, having their conſcience ſeared with a hot iron.* A guileful heart is a hard and ſeared heart: It makes repentance and amendment a far harder work then otherwiſe it would be.

4. A heart full of guile is odious, in regard it expoſeth a man to all manner of Errors and Hereſies. A man that hath an unſound heart, will hardly have a ſound head and a pure judgment. As in 1 *Tim.* 1. 18. you read there, that thoſe *that made ſhipwrack of a good Conſcience, made ſhipwrack of Faith alſo.* That man that caſts away a good Conſcience, will not long keep a clear Judgment. Hypocriſie will make one ſpeak lyes, as wel as do wickedly: it lays a man open, and plungeth him into Error. If the heart will ſwallow down wicked practices, the minde will eaſily digeſt erroneous opinions. A pure Faith cannot well be preſerved in an impure Conſcience. *Acts* 20. 29. —*grievous Wolves ſhall enter in among you, not ſparing the flock:* He means, not open Tyrants, but hypocritical Seducers, Wolves in ſheeps clothing, that had a ſhew of holineſs and harmleſſneſs (but not the thing;) Theſe lie and cry, like wounded men, to call the ſhepherds to them, and ſo fall upon the flock.

5. The odiouſneſs of it appears in this, Becauſe

Becauſe God, to ſhew his indignation againſt it, hath provided more exquiſite torments for Hypocrites, then for any other men in the World; and therefore when God would puniſh a notorious ſinner, ſays he, *Give him his portion with Hypocrites:* in *Mat.* 24. *ult.*

Plutarch relates of one *Theſpeſius*, that he beheld Hell in a viſion, wherein he ſaw thoſe that did counterfeit the Religion of the true God, and ſerved him in guile and hypocriſie of heart; they of all others had the greateſt torture among the damned.

To this purpoſe is that paſſage in *Ezek.* 14. 7, 8. ſays God there, *Every one of the Houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his Idols in his heart, and yet cometh to a* Prophet *to enquire of him concerning me; I the* Lord *will anſwer him by my ſelf, and I will ſet my face againſt that man, and will make him a ſign and a proverb; and I will cut him off from the midſt of my people.* A man that pretends to be religious, and yet keeps guile in his heart, I will deal with him my ſelf, ſays God; as if none could puniſh a Hypocrite enough, unleſs God doth it himſelf.

This then is the firſt Inference, That if it be ſuch an excellent temper for a man to be without guile, then hence we ſee the odiouſneſs of a guileful and an unſound heart.

Secondly,

Secondly, If this be ſo, then this Doctrine ſhould provoke each of you to purge out this leaven of Hypocriſie out of your hearts, and to gird your loyns with the girdle of ſincerity and truth. We have a Proverb amongſt us, [*Ungirt, unbleſt*;] though I do not ſay this is true, yet take this from me, That if you be ungirt with this girdle of truth, you are unbleſt: O therefore purge out this guile out of your hearts. Eph. 6.14.

Thirdly, I infer from hence, That if this be ſo, it ſhould then teach us to nouriſh hopefulneſs in us of mens integrity. If they make but a ſlender profeſſion of the Goſpel; if you ſee them love Gods Ordinances, and joyn with his people, judg charitably of them.

Nathanael was but a new Convert, he was called and converted but that day: That very day that *Philip* converted him, Chriſt ſaw him coming towards him, and ſaid this of him: Chriſt gave him this commendation upon the very firſt beginning of his converſion; To teach us not to diſhearten young Converts, and ſmall proficients in grace, and cenſure them to be Hypocrites, or the like: but to encourage them, and help them in the way to Heaven, and ſtrengthen them as much as we can. And thus much ſhall ſerve by way of Inference and Inſtruction.

Uſe 4. Of Examination.

The next Uſe that I am to handle, is a Uſe

Uſe of Examination: And having before given you the Diſcoveries and Excellencies of a man without guile, I ſhall here ſhew you the Characters of a man full of guile and hypocriſie; and theſe Characters ſhall not be ſuch onely as are deduced from the Scripture, but ſuch as are directly found in the Scripture, that ſo they may make the more impreſſion upon your ſpirits; for they are the ſame Characters that Jeſus Chriſt himſelf lays down of an hypocrical heart in *Matt.* 23. In that very Chapter there are eight Characters uſher'd in with ſo many Woes.

Several characters of an Hypocritical heart.

1. The firſt Character you ſhall finde in Verſ. 13. of that Chapter, and that is this; Hypocrites will not be good to themſelves, and yet do what they can to hinder others from being ſo. *Wo unto you Scribes and Phariſees, Hypocrites; for you ſhut up the Kingdom of Heaven againſt men: for ye neither go in your ſelves, neither ſuffer ye them that are entering to go in.* This is the character that Chriſt gives of him, He will neither do good, nor be good himſelf, and will hinder others what in him lies from being ſo too. Thus *Elymas* the Sorcerer, in *Acts* 13. 7. when *Sergius Paulus, the Deputy, a prudent man,* was going to embrace the Faith, and receive the Goſpel, it is ſaid, he *withſtood them, laboring to turn away the Deputy from the Faith*; he endevoured to hinder his converſion: but *Paul being*

being filled with the Holy Ghoſt, ſet his eyes upon him and ſaid, Oh full of all ſubtlety and all miſchief, thou childe of the Devill, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right waies of the Lord?

2. Another diſcovery is this, It is the badge of an hypocrite, to performe good duties meerly to be a cover to hide ſome foul ſins. This is laid down in the 14 verſe, *Wo unto you Scribes and Phariſees, Hypocrites, for you devour widowes houſes, and for a pretence make long prayers*: that is, to cover ſome foul ſin in their practiſe, they made long prayers. So that diſſembliug Harlot, *Prov* 7. paid her vowes, and offered her peace-offerings, that ſhe might with more ſecrecy and ſecurity entertain her paramours. Thus that hypocriticall fox *Herod*, pretended to worſhip Chriſt, *Mat.* 2. 8. when he intended to murther him. as when a man that is an adulterer, ſhall make a great profeſſion of Religion, that ſo men might the leſſe ſuſpect him to follow the ſtewes: this was the hypocriſie of *Jezebel*, that had painted grace as well As a painted face, ſhe could cauſe a faſt to be proclaimed, that ſo ſhe might the better take away both the life and the vineyard of *Naboth*, 1 *King.* 21. 9. and this is that which is expreſly forbidden in 1 *Pet.* 2. 16. ſaies the Apoſtle, *Uſe not your liberty for a cloak of maliciouſneſſe.* When men ſhall *Char.* 2.

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take the vail of the Temple Gods ordinances, and with them cover their deformities and notorious ſins, this is a ſad thing, and therefore all you that do make a holy profeſſion, and frequent the congregations and aſſemblies of Gods people, that come to the ordinances and hear the Word of God, and yet indulge your ſelves in known and notorious ſins, making the word of God and profeſſion of Religion, a cloak to cover them: let me tell you, that theſe are the very badges of an hypocrite.

Char. 3. 3. Another Character is this, all thoſe that do converſe or aſſociate with them, are a great deal the worſe, and not the better for their company: this is laid down in verſ. 15. *Ye compaſſe ſea and land to make one proſelyte, and when he is made, ye make him twofold more the childe of hell then your ſelves, his converſion is a meer perverſion*: this is the badge of an hypocrite, thoſe that converſe with them are the worſe for them.

4. They make a thing either to be a ſin or to be no ſin, according as it makes for their private intereſt or advantage, and this you have in verſ. 16. *Wo unto you ye blinde guides, which ſay, Whoſoever ſhall ſwear by the Temple, it is nothing; but whoſoever ſhall ſwear by the gold of the Temple, he is a debtor.* It is a ſin to ſwear at all, but they ſay no, that it was no ſin to ſwear by the Temple, but if

it any man did ſwear to give gold to the Temple to beautifie the Temple, that ſo the Prieſts might be the better for it, then they ſhould be debtors and make good their oath, but otherwiſe not: that which any man ſwears, if it makes for their advantage, they muſt fulfill, otherwiſe not. Theſe men are of that religion, gain is their godlineſſe: *Ubi utilitas ibi pietas*, as *Epictetus* obſerved.

5. The fifth badge that Chriſt gives of a guileful heart is this, to be ſcrupulous in the ſmaller and circumſtantiall matters of Religion, and to neglect the greater, and weightier, and ſubſtantiall matters thereof. This you have laid down in verſ. 23. *Wo unto you Scribes and Phariſees, hypocrites, for ye pay tithe of mint and aniſe and cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, Faith, theſe ought you to have done, and not to have left the other undone*: They would pay tithes of mint and cummin, &c. and be very ſcrupulous about nice and trivial matters of Religion, but neglect the practicall points of Chriſtianity, and have no regard at all to them, they were very exact in ſmall inconſiderable things, but neglected the practicall Doctrines of Chriſtianity. And this was the hypocriſie of *Saul*, he gave a ſtrict charge that men ſhould not eat the bloud of beaſts, but yet he made no con-

ſcience of ſhedding the bloud of men, he would have killed *Jonathan*, and becauſe the people did admire *David* and honour him above himſelf, he would have killed *David* likewiſe.

And ſo *Joab* did much ſcruple *Davids* numbring of the people, and yet was not at all ſcrupulous of murdering of people.

Thus the Scribes and Phariſees, when *Judas* came to them and told them that he was guilty of innocent bloud, and bid them take their money again, they would not receive it becauſe it was the price of bloud: they made no conſcience of giving money to ſhed bloud, and yet would not receive the money that was the price of innocent bloud. They ſcrupled to have the price of bloud in their treaſuries, when they were not troubled for having the guilt of bloud upon their conſciences.

Thus the Papiſts are ſcrupulous of eating no fleſh in Lent, and will ſuffer no man to do it, but make no conſcience of ſuffering all profaneneſſe and uncleanneſſe, and of tearing the fleſh and ſpilling the bloud of poor Proteſtants.

And thus the Prelaticall Clergie, they were very ſtrict and ceremonious that every Miniſter muſt wear a Surplice, but yet took no care at all whether they lived holy

ly lives or no: So they were mighty ſtrict in obſerving holy daies, which was needleſſe, when they did not regard the profaning of the Sabbath, which the Lord does exactly command to be kept holy.

And ſo the Phariſees, though they would not eat meat with unwaſhed hands, yet they took no care to waſh and cleanſe their hearts from ſin.

And therefore if any of you would know how the caſe ſtands with you in this particular, take a ſurvey over your own hearts, and conſider whether or no you are men that are nice and ſcrupulous about ſmaller matters, and yet neglect the greater and weightier matters of the Law.

(6) A guileſull man is ſuch a one that makes conſcience to avoid great and open and ſcandalous tranſgreſſions, but takes no care, and makes no conſcience to avoid ſmall and ſecret and inward corruptions: this you have laid down in *Mat.* 23. 29. *Wo unto you Scribes and Phariſees, hypocrites, for you make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſſe*: they made no conſcience of inward and boſome luſts, and yet were careſull to avoid great and notorious ſins that were obnoxious to the reproach of men, as in *Pſal.* 36. 4. *They deviſe miſchief* 6.

upon their beds, and make no conſcience of ſecret ſins, they *imagine miſchief*, *Pſal.* 62. 3. their inward and ſecret thoughts are very wicked.

(7) Another Character is this, they take more care and uſe more endevours, for a ſeemingly holy life, then for a truly holy heart, he takes more care to be counted holy then to be ſo indeed: this is laid down in verſ. 27. *Wo unto you Scribes and Phariſees hypocrites, for ye are like unto white ſepulchres, which appear indeed beautifull outward, but are within full of dead mens bones and of all uncleanneſſe.* Hypocrites have glorious outſides, but nothing but ſin and corruptions, and rotten hearts within, they are like Apothecariers boxes that have ſpecious ſuperſcriptions without, but nothing at all within. So hypocrites endevour for a plauſible carriage with the men of the world, but care for nothing elſe. *Intus Nero, foras Cato*, They have the heart of a *Nero* under the face of *Cato*.

(8) Hypocrites they blame and condemn thoſe ſins in other men, which either themſelves commit or would doe ſo, ſo, had they the ſame opportunities. Verſ. 29. *Wo unto you Scribes and Phariſees hypocrites, for ye build the tombes of the Prophets, and garniſh the ſepulchres of the righteous, and ſay, If we had been in the daies of our fathers, we would not have been partakers with them in the*

bloud

bloud of the Prophets, and yet they themſelves were guilty of the very ſame ſinne. For ſo Chriſt tels them afterward in verſ. 34. *Behold, I ſend unto you Prophets and wiſe men, and ſome of them ye ſhall kill and crucifie, and ſome of them you ſhall ſcourge in your Synagogues, and perſecute them from city to city.*

Our Chronicles tell us of a Jeſuite here in *London* in the daies of Queen *Mary*, that made a glorious ſpeech in the praiſe of chaſtity, and diſpraiſe of adultery, yet was that night taken in bed with a whore.

Now therefore I beſeech you ſurvey your own hearts, whether you do not blame others for the very ſame ſins that you your ſelves are guilty of.

And now if all theſe particulars be well weighed, what a world of hypocrites ſhall we finde? how few *Nathaniels*, how many Phariſees? One told the Emperour *Frederick* that he would goe to a place where no hypocrites were. Then (ſaid he) you muſt go beyond the frozen Ocean where there are no inhabitants: and yet thou wilt finde an hypocrite there, if thou finde thy ſelf there. You have need therefore to make a through ſearch whether you are not one of that number.

And thus I have done with theſe eight Diſcoveries, we come now to ano-

ther Uſe an Uſe of Conſolation.

Uſe of Conſolation.

All you that are ſincere *Nathaniels* I have three or four comfortable conſiderations to uphold your ſpirits.

1. And here firſt you muſt know that you are to diſtinguiſh between the having of hypocriſie, and the reigning of hypocriſie in your hearts; every man may have hypocriſie though he does labour and ſtrive againſt it: but where hypocriſie reigns, there it is unſeen, unfelt, unbewailed, and unlabboured againſt.

2. 2. Take notice that you are to diſtinguiſh from doing of things in hypocriſie, and doing things with hypocriſie. A godly man may do a thing with hypocriſie, but he does not do it in hypocriſie. Chriſt ſaies of *Nathaniel*, that he was a man in whom there was no guile, but does not ſay, with whom there was no guile.

3. 3. Take notice that thou maieſt have an aſſured pledge in thy own heart, that thou art no hypocrite, if thou haſt but theſe three properties in thee, they are ſuch diſpoſitions, that no true childe of God can be without, and yet ſuch things as no wicked man or hypocrite can poſſibly have.

3. Symptomes of a man without hypoerſie.

(1) Thou art no hypocrite if thou doeſt ſeriouſly bewail thy own hypocriſie and ſin of this nature. It is *Hilderſhams* obſervation, he makes a bold challenge to all the

the world to do theſe two things, to bring a Scripture proof that ever a hypocrite did bewail his own hypocriſie, or mourn for the ſin of his nature, there was never any wicked unſound man did ever bewail his own hypocriſie, or the pravity or ſinfulneſſe of his own nature. and hence it is that *Paul* he was never ſenſible, nor troubled for thoſe ſins and corruptions that were in his heart before he was coverted, but afterward he cries out, *O wretched man that I am, who ſhall deliver me from this body of death!* Rom. 7. 24.

And therefore you that bewail your hypocriſie, and mourn for the ſin of your natures, that body of death you do carry about with you, this is an undoubted evidence that you are new born.

(2) If you are converſant in the mortification of your inclination to luſts: hypocriſie may have a ſeeming oppoſition againſt ſin, but a godly man he wars and fights in good earneſt againſt all ſin. Now if you can appeal to heaven that all ſinnes are alike to you, you do hate and abhorre them all, your boſome ſins, your conſtitution ſins, your inclinations to luſt and vanity that is in your natures, this is another evidence that you are void of hypocriſie. And,

(3) If you make conſcience of the manner

ner how, and the end why you perform duties to God, theſe are things that hypocrites never do all their life long, if your conſcience bear you witneſſe that it is thus with you, theſe are unqueſtionable evidences that you are the men and women that are true *Nathaniels*, Iſraelites indeed in whom there is no guile.

SER-

SERMON, I.

Luk. 17. 17, 18.

And Jeſus anſwering ſaid, Were there not ten cleanſed? but where are the nine? there are not found that returned to give glory to God ſave this ſtranger.

THeſe words preſent to your view a narration of a very famous miracle, or rather ten miracles, wrought by one word of Chriſts mouth, ten Lepers were healed by Chriſt, by one word ſpeaking.

Before I come to handle the words, I ſhall draw out ſome circumſtantiall obſervations from the ſcope of this Hiſtory.

The

The Hiſtory is a miracle that Ch. wrought in healing ten Lepers in a certain village.

Severall things might be obſerved from it. If it be ſuppoſed as in charity it might concerning ſome of them or one of them at the leaſt, that they did not ſimply and ſolely deſire that Chriſt would cure their bodily diſtempers, but more generally that he would have mercy upon them both in regard of their ſouls and bodies, then the obſervation may be this,

Doct. *That God doth many times make uſe of the Afflicting of mens bodies, to quicken and ſtir up ſupplications and prayers in their ſouls*: as in *Eſai.* 26. 16. *Lord in trouble have they viſited thee, they poured out a prayer when thy chaſtening was upon them.*

From the conſideration of the conjunction of theſe ten Lepers, they had all of them one requeſt and deſire, and yet they were men of a different Religion; for the Text ſaies, one of them was a Samaritan, and the other were Jewes, and between theſe two there was no commerce or ſociety; the Samaritans were an abomination to the Jewes, and the Jewes to the Samaritans: they held it unlawfull ſo much as to keep company with the Samaritans, *Joh.* 4. 9. yet here they can be together and pray together; they are all conjoyned in affection and deſire, all of them lying under the ſame affection: from whence I would note to you, *That*

That many times a conjunction in affliction, doth cauſe and produce an union in mens judgements and opinions. Doct.

Hooper and *Ridley* could not agree when they were at liberty, yet a priſon, a ſtake reconciled them.

I note this to this end, that though we are ſadly diſunited in our judgements in this nation, and are of ſo many ſeverall opinions; yet the Lord ſending afflictions and miſeries upon us, this may be a means to unite us together. Who knowes whether God may not yet make uſe of ſome heavier affliction upon this nation, then any we have felt yet, to unite thoſe that are now divided?

From the conſideration of the time when Chriſt did heal theſe ten Lepers: the Text is very obſervable, Chriſt did not heal them while they were a praying, and crying out, *Jeſus have mercy on us.* At other times he healed many while they were a praying to him, and bid them *go away whole.* But Chriſt heals theſe men when they were gone away from him, in their way towards the high Prieſt. 3.

Chriſt would not heal them while they were a praying to him, becauſe had he done ſo, the Jewes (who were a ſelf-conceited people and very apt to exalt their own righteouſneſſe) might have laid too much weight upon their own prayers; and

and Chriſt healed them in the way as they went, before they came to the high Prieſt, leſt they ſhould have ſaid the Prieſt had healed them: Chriſt healed them by the way as they went when they were 20 miles off from Chriſt, ſaith *Chemnitius*, becauſe the glory of Chriſt in working this miracle, might be the more manifeſted, and that they might aſcribe their healing to the power of Chriſt only, and not to the Prieſt, or the efficacy of their own prayers. The Lord Chriſt is very cautious, that none ſhould take away from him the glory that is due to him.

But theſe are only circumſtantial points, and therefore I ſhall paſſe them over, and come now to ſurvey the Text it ſelf: Jeſus ſaid, *Were there not ten cleanſed, but where are the nine?* The words are not difficult, and therefore I ſhall not loſe time in the explication of them: only let me give you this caution, that you do not pervert theſe words by running into allegories, as to make theſe ten Lepers ten ſinners, and that theſe ten ſinners were going to the prieſt to be abſolved, and have their ſins forgiven them, or the like: for this Scripture is a hiſtory, and not myſtery; it is a reall hiſtory, that there were ſuch Lepers as theſe that were cleanſed by Chriſt.

Were

Were there not ten cleanſed, but where are the nine? there are not found that returned to give glory to God, ſave this ſtranger; in both verſes there are theſe two things conſiderable.

(1) An expoſtulatory interrogation; *Were there not ten healed, but where are the nine?* it is a queſtion propounded with indignation; Chriſt was angry and diſpleaſed, that he ſhould beſtow mercy upon ten, and yet but one of theſe ten return him thanks for it.

(2) Here is a commendatory approbation; *there is not found that returned to give glory to God, ſave this ſtranger.*

I ſhall this day ſpeak to the firſt of theſe, namely, the expoſtulatory interrogation here uſed; *Were there not ten cleanſed, but where are the nine?* From whence I ſhall give you a view of 4. Doctrinall propoſitions in this one Sermon.

(1) From the conſideration of the enumeration of the perſons that were healed by Chriſt; *Were there not ten healed?* Chriſt did remember the number of thoſe which he healed: from whence obſerve,

That Jeſus Chriſt keeps an exact account of the particular perſons that receive mercy from him. Doct.

(2) From the notification of the number that did not return praiſe to Chriſt for this mercy; *where are the nine?* Obſerve,

That

Doct. 2. *That Chriſt takes ſpeciall notice of thoſe particular men their names and their number, that do not return the praiſes of his own mercies.*

(3) From the compariſon between the number that did not return thanks, and thoſe that did; there were nine that did not, and but one that did return thanks; *where are the nine? there is none that returns to give glory to God, but this one ſtranger.* From thence note,

Doct. 3. *That uſually the greateſt part and number of men in the world, do not return praiſes to Chriſt for mercies received.*

(4) From the conſideration of the different diſpoſitions in theſe nine men that did not return praiſes after they had received the mercy, from what it was before they had received the mercy: for the ten Lepers they all lift up their voice and cryed, *Jeſus have mercy on us*; but when they were healed there was no talks then of returning thanks and praiſes unto God: from thence note,

Doct. 4. *That it is naturall for men to be very importunate to beg mercies when they want them, and yet to be ſlow and backward in returning praiſes to God for thoſe mercies when they enjoy them.*

I ſhall begin with the firſt from the enumeration of the perſons healed by Chriſt: *Were there not ten cleanſed?*

That Chriſt takes an eſpeciall account of the

the number of the perſons that do receive mercy from him.

It may be we forget the mercies we receive, but Chriſt will never forget the mercies he beſtowes; he knowes and remembers what particular mercies he gave to ſuch and ſuch particular perſons, as in *Eſai.* 11.11. *It ſhall come to paſſe in that day, that the Lord ſhall ſet his hand again the ſecond time to recover the remnant of his people.* He takes notice of a firſt and a ſecond time, that he beſtowes mercies upon a people.

Uſe. The uſe I would have you make of it, is briefly this to conſider, that as Chriſt doth keep an account of the particular mercies he beſtowes, and of the particular men that receives them: ſo he doth likewiſe, upon the ſame account, take notice of the particular ſins that are committed againſt him, and of the particular men that commits them: as in *Numb.* 14.22. ſaies God, *There they have tempted me now theſe ten times, and have not hearkned to my voice.* God reckons and numbers all the ſins you commit againſt him, in *Job* 31.4. ſaies *Job, Doth not he ſee my waies, and count all my ſteps, if I have walked with vanity, or if my foot hath haſted to deceit, he takes notice of it.* If you ſtep aſide to the crooked paths of ſin, God obſerves it.

(2) Oh keep you an account of your mer-

mercies; Does Chriſt keep an account of what mercy he gives? Oh then do you keep an account of what mercies you receive from him.

3. (3) Uſe all your mercies well; hath Chriſt beſtowed mercies upon you? Oh then doe not abuſe them, but uſe them well: Chriſt takes notice of them all, and therefore uſe them well: in *Mat.* 25. 9. it is ſaid there of thoſe that received the talents; one received two, and another five, and another ten talents; and after a long time, the maſter of thoſe ſervants came and reckoned with them. Though it be long, yet it is certain, that Jeſus Chriſt will come and have a reckoning with thee for all the mercies he hath beſtowed upon thee; if Chriſt hath given thee any thing, he will reckon with thee for it. And thus I paſſe over the firſt doctrine from the enumeration of the perſons here healed by Chriſt: *Were there not ten healed?*

(2) From the notification of the number that did not return praiſe to Chriſt; for the mercies they received, there were ten healed; ſaies Chriſt, but where are the nine? Obſerve,

Doct. *That Chriſt takes ſpeciall notice of thoſe particular perſons that do not returne him the praiſe of his own mercies? Where are the nine?* There are nine unthankfull men, and but one thankfull.

The

Uſe.

The uſe of this ſhall be only by way of counſell and exhortation, to perſwade you in the fear of God, to take heed that you be not found in the number of thoſe that do not return Chriſt the praiſe of his own mercies; and to quicken you to imbrace this counſell, give me leave to preſſe it upon you with theſe five conſiderations.

(1) Conſider that unthankſulneſſe is not only a ſin of *diſobedience*, but alſo of high *injuſtice*. It is worthy your note, that in *Mat.* 5. 45. it is ſaid there, *That God maketh his ſun to riſe on the evill and on the good, and ſendeth rain upon the juſt, and upon the unjuſt*: and in *Luk.* 6. 36. there it is ſaid, *The Lord is kinde unto the unthankfull and to the evill*. That which *Luke* cals the *unthankfull* man, *Matthew* cals the *unjuſt* man, to ſhew that *unthankfulneſſe* is an high pitch of *injuſtice*.

(2) Conſider that Chriſt taking notice of your not returning to him the praiſes due for his mercies, will provoke him to *ſtrip* and *deprive* you of the mercies he hath beſtowed upon you; as in *Deut.* 28. 47, 48, 49. *Becauſe thou ſervedſt not the Lord thy God with joyfulneſſe and with gladneſſe of heart, for the abundance of all things, therefore ſhalt thou ſerve thine enemies which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſſe, and in want of all things.*

When you abuſe the bleſſings of God to prodigality, and ſenſuality, it is the ready way to be ſtript and deprived of them all: in *Eſai.* 17. 10, 11. *Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindefull of the rock of thy ſtrength, therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips; in the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: but the harveſt ſhall be a heap in the day of grief and deſperate ſorrow.*

God will recover thoſe bleſſings which thou abuſeſt, and take away thoſe mercies which thou art not thankfull for. Suppoſe thy mercy be a ſpirituall mercy, if God ſees thee proud of it, proud of thy gifts and graces, he will ſtrip and deprive thee of them, as in *Rom.* 1. 21. *Becauſe that when they knew God, they glorified him not as God, neither were thankfull, but became vain in their imaginations, &c. therefore God gave them up unto vile affections.*

Conſid. 3. (3) Conſider that your unthankfulneſſe under mercies will provoke God to curſe thoſe mercies and bleſſings he hath beſtowed upon you, that though you enjoy them, yet you ſhall not have his bleſſing with them.

Thus when God gave the Jewes Angels food to eat, Quailes and Manna fron

from heaven, becauſe they were not thankfull; therefore, *while the meat was yet in their mouthes the wrath of God fell upon them.* God will breath a curſe upon thoſe bleſſings for which we are not thankfull; God will not give you his grace with his mercies, if you deny him the glory of his mercies.

(4) Conſider, that it will provoke the Lord to inflict ſome heavie judgement upon thee, if thou doeſt receive mercies from him, and yet never return the glory and praiſe of them to him: as in 2 *Chron.* 32. 24. it is ſaid there, *That* Hezekiah *was ſick even unto death:* Interpreters do make a diligent inquiry into the cauſe of his ſickneſſe, and do conclude it to be this, becauſe *Hezekiah* did not returne praiſes to God, for the great overthrow given to *Senacherib* and his Army: that therefore the Lord did ſend that deadly diſeaſe upon him, becauſe he did not give glory to God for that great mercy and deliverance. *Conſid.* 4.

Beloved, the Lord knowes whether our unthankfulneſſe under preſent mercies of reſt, and freedome from the fury of the ſword, may not provoke the Lord to ſend ſome heavier judgement upon us.

5. It will impede and interrupt the ſtreams of mercy for the future, from

flowing in upon us; unthankfulneſſe to God will not only curſe preſent mercies enjoyed, but alſo interrupt, and hinder other mercies from coming in upon us.

And thus I have done with the ſecond Doctrine from the notification of the number of thoſe that did not returne thanks to Chriſt.

(3) From the compariſon between the number that did not return praiſe to Chriſt, and thoſe that did return thanks: there were nine that did not return praiſe to Chriſt, and but one that was thankfull; *Where are the nine?* From whence obſerve,

Doct. 3. *That amongſt the multitudes of people that do receive mercies from Chriſt, uſually the greateſt number of them doe not return thanks to him for thoſe mercies they do enjoy.*

I ſhall make but a ſhort uſe of this, namely to ſtir up and provoke you to admire and magnifie the bounty and mercy of God to us, that he ſhould beſtow mercy upon thoſe men that he knowes will not be thankfull to him for them. Oh the bounty of God, that he ſhould give any of us mercy, that will not give him the glory of his mercy: as in *Luk.* 1. 35. *The Lord is kinde to the unthankfull, and to the evill,* he beſtowes mercy upon thee that will not return praiſes to him.

But

But may ſome ſay, Doe not the greateſt number of men return to give glory to God for mercies received, though it is true that here nine often, did not return praiſe to God, yet I hope it is not ſo now? *Obj.*

Anſw. I wiſh it were not ſo, and that you may not deceive your ſelves, I ſhall give you three Characters, whereby you may diſcern, whether you are one of thoſe unthankfull ones, that does not return to give glory to God for mercies received, or no. *Anſ.*

Three Characters whereby we may knowwhether we be unthankfull for mercies received, or no.

(1) If the ſenſe of one affliction thou liveſt under, does ſwallow up the comforts of 1000. mercies thou enjoyeſt, then thou art an unthankfull man: and thus the Iſraelites diſcovered their ingratitude to God, in *Exod* 17. 3. Becauſe they wanted water, the people murmured againſt *Moſes* and ſaid, *Wherefore haſt thou brought us up out of Egypt, to kill us and our children, and our cattle with thirſt?* One affliction in the wilderneſſe made them forget all their former mercies, and the great works that God did for them in Egypt and the red Sea, and in the wilderneſſe; all the mercies they had received were ſwallowed up with one affliction. If thou wert a thankfull man, thou wouldſt ſay with *Job*, (under every affliction or loſſe) *the Lord gives, and the Lord takes, bleſſed be the name of the Lord.*

Char. 2. (2) That man is an unthankfull man that makes an ill conſtruction of the croſſe paſſages of Gods providence, as thoſe did in *Deut.* 1. 27. *They murmured in their tents, and ſaid, Becauſe the Lord hated us, he hath brought us forth out of the land of Egypt to deliver us into the hand of the* Amorites *to deſtroy us. Becauſe God hated us* (ſaith they) *therefore hath he brought us out of Egypt to deſtroy us.* Where as God promiſed to preſerve a ſeed that ſhould be bleſſed, and of whom he would make a great nation.

You that for any affliction can flie out againſt God, and put ill conſtructions upon his dealings, and the diſpenſations of his providence, you are the men that are unthankfull.

Char. 3. 3. That man is an unthankfull man, that does not act more grace upon the receit of more mercies; for no man is a thankfull man that doth praiſe God with his mouth only, but he that loves the praiſes of God; the reality of thankſgiving unto God, conſiſts in obedience, and doing much for God; that as God heaps mercies upon thy head, ſo thou doeſt labour to act grace and obedience in thy heart and life. Reall gratitude conſiſts in a ready obedience to God; you muſt not Judge of your thankfulneſſe by what you ſay of God, but by what

what you doe for him. Do you adde grace to grace, and duty to duty, as God addes mercy to mercy? then are you thankfull indeed, otherwiſe you will be counted one day among the number of theſe nine unthankfull Lepers. *Were there not ten cleanſed, but where are the nine?* So much for the 3. Doctrine.

(4.) From the conſideration of the different diſpoſitions in theſe nine Lepers, before they were cleanſed they all cryed out with a loud voice, *Jeſus have mercy on us*; but after they were healed, then they had no thoughts of Chriſt; they were men of prayer before they were healed, but they are not men of praiſes when they were healed. From whence note.

That it is naturall to men to be importunate with God for mercies, when they want them, but not to return praiſes to God for them, when they have received them. Doct. 4.

And the reaſon of it is this, it proceeds from that predominant principle of ſelf-love that is in man, which makes him more to look after his own good, then the glory of God; and more earneſt to beg mercies when he wants them, then to return praiſes to God when he enjoys them. *Many men* (ſaies *Bernard*) *are importunate in begging mercies, and impatient till they receive them, and yet unthankfull when they have them.* Let

Plenius ut accipiant importuni donec acceperint inquieti, quando acceperint ingrati, Bern. de Conſid.

Uſe. Let us look upon our ſelves in this glaſſe, and ſee whether it be not ſo with us or no.

And let this humble us, that thoſe mercies that we have won by prayer, we have not worn them with thankfulneſſe, that our praiſes have not held equipage with our prayers.

Many men are like the Ship-maſter we read of in the Turkiſh Hiſtory, that being very likely to undergoe ſhipwrack at ſea; a great ſtorm ariſing and the ſhip being in danger every moment to be caſt away; in this great ſtraight he made a vow, that if he were delivered this once he would in token of thankfulneſſe ſacrifice a wax candle to the Virgin *Mary*, as big as the Maſt of his Ship. But when he came a ſhore, (being put in minde of his promiſe) he then reſolved that a Candle of half a pound ſhould ſerve the turne.

So it is with many of us, when we ſtand in need of mercy, then we make vowes and promiſes of better obedience, but when we have received the mercies we deſired, then we return with the dog to his vomit, and forget to return praiſes for them.

We have cauſe to be humbled that we have beg'd mercies ſo often, and yet when we have received them, have not been thank-

thankfull for them. One hath a good obſervation upon *Jonah*, (ſaies he) the Mariners of the ſhip where *Jonah* was, when they were in danger to ſuffer Shipwrack, then every man went and prayed to his God for mercy and deliverance; but there is no mention made at all of theſe returning thanks to God for his mercy after they were delivered.

Many men under imminent danger and troubles, make vowes and promiſes of living better, and walking more humbly and holily before him; and yet afterwards return to their old ſins again.

(2) By way of exhortation, let me perſwade you in the fear of God, that what mercies you get by prayer, you would uſe with thankfulneſſe; never win a mercy by prayer, but wear that mercy with praiſes, make good the promiſes you make to God, before you receive mercy from him: when you promiſe to God, that if he will give you ſuch a mercy, you will praiſe him, and ſerve him, and love him, and live to him, make good this promiſe when you have received that mercy from him: as *David* ſaies in *Pſal.* 66. 13. *I will pay thee my vowes, which my lips have uttered, and my mouth hath ſpoken when I was in trouble.* *Uſe.*

Now I have my mercy, God ſhall have his praiſes. It is naturall for us when we

we are lick to promiſe; Oh if God will reſtore me to my health, I will become a new man, and live a holy life, and never do as I have done, &c. And yet when God does reſtore us, we forget all our vowes; and *return with the dog to his vomit, and with the ſow that was waſhed to her wallowing in the mire.*

Theſe nine Lepers were very earneſt, and importunate with God for mercy when they wanted it, they cryed out *Jeſus have mercy on us*; but after they received mercy, the make no conſcience of returning praiſes unto God for it.

And thus I have done with the firſt part of the Text, the expoſtulatory interrogation, or objurgation that Chriſt here uſeth, *Were there not ten cleanſed, but where are the nine?*

SER-

SERMON, II.

I Come now to the ſecond part of the Text:

There is not found that returned to give glory to God, ſave this ſtranger.

Before I come to handle the words expreſly, I would give you this caution, to take heed that you do not pervert this Hiſtory (of healing ten Lepers by one word of Chriſts mouth) to a wrong ſenſe: and ſay that theſe nine Lepers were a type of the Jewes rejection, and this one Leper a type of the Gentiles vocation, which ſome affirm. So *Gorran* and *Gualter:* but this is meerly a hiſtoricall relation of what was paſt, not a typicall ſignification of any thing to come. Beloved, what need we ſtrain this Hiſtory to prove that, for which there are expreſſe Scriptures enough beſides, My Text is only an Hiſtoricall narration of ten Lepers healed by Chriſt. *Caution.*

And

And from this one Leper, that (after he was healed by Chriſt) returned to give glory to God, there is much of the minde of God to be given: I ſhall but briefly hint things to you.

This one Leper that Chriſt commends, if you look into the circumſtances of the Text, you ſhall finde that he was a man praiſe-worthy, and deſerved his commendation: which will appear, if you conſider the grand hinderances, that might have interrupted him from coming to give glory to Chriſt.

(1) He might have pleaded, Here are nine of my companions healed as well as my ſelf, and they have as much cauſe to give glory to God as I, am I wiſer then all the reſt that were healed? if they will go with me, I will goe; otherwiſe if I return alone, I ſhall be accounted ſingular, and render my ſelf wiſer then the reſt, and the like. Beloved, had any of us been in his ſtead, this objection would have taken more place in a 1000. of our hearts, then it did in his. This poor Leper overlooks all theſe diſſwaſions and interruptions, and though he could get no company, yet he reſolves to go to heaven alone. From whence I would note this Doctrine.

Doct. *That it is more commendable to do well alone, then to do evill with a multitude.*

Had

Had this man taken example by others, he would have been an unthankfull man as well as the reſt; but he thought it better to do good alone, then to do evill with company. And this was *Joſhua* his reſolution, in *Joſh.* 24. 15. *Chuſe you* (ſaies he) *whom you will ſerve; whether the Gods which your fathers ſerved, or the Gods of the Amorites; but as for me and my houſe we will ſerve the Lord.*

To do well alone is a good and commendable ſingularity, but to do evill with a multitude, is an impious conſpiracy againſt God: when you walk in ſolitary paths, you have God to be your companion, while you follow the thing that good is: 2 *Tim.* 4. 16, 17. *At my firſt anſwer, no man ſtood with me, notwithſtanding the Lord ſtood with me.* Such a man may ſay as Chriſt did, *Joh.* 16. 32. *You leave me alone, and yet I am not alone, becauſe the Father is with me:* and as that Philoſopher ſaid, *Nunquam minus ſolus quam cum ſolus*, he is never leſſe ſolitary then when he is moſt ſolitary.

I will only draw three or four inferences from hence, and ſo proceed. *Inferences*

(1) If a godly man will not do as a wicked man does, nor run with others to the ſame exceſſe of riot; do not look upon this as a fantaſtick and a humorous ſingularity, do not repute that man that will

will not ſin as you do, to be a humorous man.

(2) Another inference is this, Take heed you do not make example your rule to walk by. Make Scripture rules the Canon whereby you regulate all your actions. Chriſtians are to walk by Scripture rule, not popular example. Had this man made example his rule, he had never come to Jeſus Chriſt. *Exod.* 32. 2. *Follow not a multitude to do evill, and do not go with many to pervert judgement.* If you live as the moſt do, you live as the worſt do, *Epheſ.* 2. 2. *Eliah* made Scripture his rule, and therefore he followed God though he was left alone, as he ſuppoſed 1 *King.* 19. 14. It is better to go to heaven alone without a precedent, then to go to hell with a crowd, or to be damned by example. Singularity in ſome caſes is not only lawfull, but laudable. Sometime we muſt not take example, but give example to other men.

רבים *Multos, ſive magnates.*

3. Be ſure that if you differ from other men in the world, your dividing from them, be not out of fantaſtick ſingularity, but out of holy and a gracious ſingularity.

I know there is a fantaſtick and a humorous ſingularity, which is a conceited vanity of an aſpiring minde, it is a ſullen and a proud ſingularity: & that you may the better

ter avoid it, I ſhall give you theſe Symptoms of it.

(1) An humorous ſingularity makes a man differ from the graveſt and holieſt and beſt of men; when a man ſhall live as the worſt do, and yet walke ſingularly from the beſt of people amongſt whom he lives. Now a holy ſingularity doth not make a man differ from the beſt, but from the worſt, and vileſt, and moſt ungodly ſort of men: that (in the Apoſtles language) he will not run with others to the ſame exceſſe of riot.

(2) An humorous ſingularity, you may know it by this, ſuch a man will be ſingular from others, though by his ſingularity he diſturbes the Church of God.

When a man ſhall for ſmall and petty differences, walk contrary to godly and grave men, thereby making a diſturbance in the Church of God, and give offence to weak Brethren; this is a humorous ſingularity. When men ſhall ſeparate from others, and gather Churches out of Churches, and that not when they are declining, but when they are reforming, and when there is no neceſſity of it neither.

(3) An humorous ſingularity is in trivials and circumſtantials, not in ſubſtantials.

It is a ſingularity that would be

taken notice of, if none obſerve it they quickly grow weary of it, vainglory and obſervation feed this humour; but true ſingularity is ſo alone as well as in company.

But theſe things I only hint by the way.

2. A ſecond hinderance that might lie in the way of the Leper, to obſtruct his coming unto Chriſt, is this, Chriſt told theſe Lepers and commanded them, and gave them a ſtrict charge that they ſhould go ſhew themſelves to the Prieſt: Now the text ſayes, that as they were going thither they were all healed. And therefore this Leper might have this conflict in his own breaſt, if I go to Chriſt to returne him glory, in obeying one Command, I ſhall diſobey an other, for he hath commanded me to goe ſhew my ſelf to the Prieſts. Now might this poor man reaſon with himſelf, If I go to the Prieſt then it may be I ſhall never know where to finde Chriſt again to give him glory; or if I goe firſt to Chriſt, then he may aske me why I did not according to his command, go to the Prieſt. But at length conſidering that his going to the Prieſt, was only a Moſaicall ceremony, but his returning to *give glory to Chriſt* a Morall duty; therefore he thought it better to make a ceremony ſtoop to a ſubſtance, then

theu the contrary. From whence I would note to you this uſefull obſervation, from this poor Lepers waving a ceremony to performe a morall duty, of giving glory to Chriſt.

That *it would be a mans wiſdome ſo to order it in his Chriſtian courſe to make a leſſer duty give way to a greater.*

That when two duties come in competition together, to let paſſe the leſſer, and performe the greater. Thus (ſayes God) *I will have mercie, and not ſacrifice*; that is, when both theſe come in competition, I will have mercy, rather then ſacrifice.

The Uſe that I would make of this ſhould be of rebuke and blame, to thoſe that make every ſlight occaſion a means to keep them off, and make them neglect great duties, and weighty ſervices; and of this ſort are they, ſpoken of in *Mat.* 8.21. Chriſt was calling one of the Scribes to come and follow him, (ſaith he) *ſuffer me firſt to go and bury my father*, this was only a ceremony, and a piece of naturall civility to his father that was dead, which made him neglect a morall duty, the following of Chriſt.

Many men are of ſuch a temper, that any ſmall ſlight occaſion, ſhall hinder them from ſerious and weighty duties. Had this Leper been ſo, he had never come

to give glory unto Chriſt, and he had never been the man whoſe fame ſhall be leaſt upon record to the worlds end, that he was the man that gave glory to God above the nine.

This doctrine likewiſe reproves thoſe that are very exact and ſcrupulous about ſmall and leſſe conſiderable duties, but remiſſe and careleſſe about greater and weightier ſervices. Like the Phariſees in *Mat.* 23. 23. who were very ſcrupulous in *tithing of mint and aniſe and cummin*, in obſerving ſlight and triviall duties, and yet omitted the *weightier matters of the law, judgement, mercy* and faith. And ſo *Saul* he was very ſcrupulous about eating the bloud of beaſts, and yet he made no conſcience of ſpilling the bloud of men, 2 *Sam.* 22. 17.

So the Jews that made a great ſcruple taking the price of bloud into their Treaſury, yet made no conſcience of of taking the guilt of bloud upon their hearts. Beloved, this is no better then groſſe and grand hypocriſie. And thus much for the ſecond obſtruction that might lie in this Lepers way to hinder him from coming to give glory to Chriſt.

We come now to the ſecond part of the Text, *There is not found that returned*

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to give glory to God, ſave this ſtranger: I might note here that Chriſt does not ſay to give glory to me, but *to give glory to God.* I might from hence note a plain confutation of the *Arians* that deny the divinity of Chriſt; for this text expreſly proves Chriſt to be God, becauſe the Leper giving thanks to Chriſt, the Scripture records of him that he gave glory to God; but I ſhall not ſtand upon that. I will a little explain this paſſage, what it is to give glory to God. You muſt know that to give glory to God, ſo as to add any thing to the excellency of his nature, that cannot be, for God is ſo infinitely and compleatly glotious, that it admits of no addition; but by giving glory to God is meant nothing elſe but acknowledging of that greatneſſe and excellency and glory to be in God which indeed there is.

And there are two things eſpecially wherein the Scripture declares, a giving of glory to God to conſiſt. As,

(1) In confeſſing our ſins againſt God, as in *Joſh.* 7. 19. *Joſhua* ſaid to *Achan, My ſon, give I pray thee glory to the Lord God of Iſrael and make confeſſion to him.*

(2) In acknowledging that all the mercies we enjoy come from God, as in *Pſal.* 50. 23. *Who ſo offereth me praiſe, glorifyeth me*; and ſo in my text this Leper gave

glory to Chriſt, by praiſing of him and acknowledging that he received this mercy and healing from him.

There is not found that returned to give glory to God ſave this ſtranger, none of them did return back to Chriſt to acknowledge his great mercy in healing them, but this one ſtranger.

Now from this commendation that Chriſt gives of this one Leper, there are theſe three Doctrinall Obſervations will ariſe, I ſhall but name the two firſt of them, and pitch upon the laſt.

(1) From the conſideration of the quality of this Leper that did return praiſe to Jeſus Chriſt, the text ſayes he was a *ſtranger*, and the verſe before my text ſayes, *he was a Samaritan*; Now the Samaritans were an idolatrous company of people, their Religion was a compoſition of Paganiſm and Judaiſm, they did worſhip the God of *Iſrael*, and the Idols of the Land too; yet this one Samaritan gave glory to God, when the other nine Jews that had more reaſon to praiſe God, never returned at all to do it: from whence I note,

Doct. *That ſometimes God doth chuſe obſcure perſons from obſcure places of the world to be great inſtruments of his praiſe.*

David from keeping of ſheep came to governe a Kingdome, from the Shepheards crook

crook he came to hold the Kingly ſcepter, and from dwelling in a ſhepheards cottage he came to ſit upon a Throne.

And ſo that place wherein Chriſt was borne was in *Bethlem* of *Judah*, the leaſt of all the thouſands of *Iſrael*, none ſo poor and deſpicable and inconſiderable a place as that; I could inſtance in many more, but I forbear.

The Reaſons why I gave you this note are,

Firſt, to keep up your hearts from deſpondency and diſcouragement of minde; ſuppoſe you may ſee the places wherein you dwell in danger to be deſtroyed, and you can diſcover no probable or likely means of ſafety and deliverance for you, yet remember the Lord can from obſcure places and corners raiſe up, and work great deliverances, the Lord can raiſe up men from ſuch obſcure places as you are not aware of, to be inſtruments of his glory, and of his peoples good. *Reaſ.* 1.

Secondly, Another reaſon why I hinted this Doctrine, was to provoke all you (whom God hath raiſed up to be inſtruments of his praiſe, and to be men of repute and quality in the places where you live) to bleſſe and praiſe the name of God; it may be God hath brought ſome of you hither, from obſcure places in the Country, and here you have gotten great *Reaſ.* 2.

eſtates, and are grown rich, and are men of eſteem and credit, why labour to give glory to God, and returne him the praiſe of his mercies and bleſſings.

Again, from the conſideration of the different effects the ſame mercy produceth in theſe ten Lepers, (pray obſerve it) here were ten Lepers all ſharers in the ſame mercy, and they were all clenſed from their Leproſie at the ſame time, and yet notwithſtanding the ſame mercy at the ſame time wrought a different effect upon them; for nine of theſe Lepers went away unthankfull, and but one of them returned to give glory to God; from whence note,

Doct. *That the ſame mercy and the ſame deliverance and the ſame bleſſings of God, they have not the ſame effects upon the hearts of men.*

It may be God may give an other man as much wealth as thee, and yet his riches makes him humble, and thankfull, and liberall, *&c.* when the ſame mercy makes thee proud, and covetous, and unthankfull, and uncharitable, *&c.*

The ſame ſun that ſoftens the wax, hardens the clay, and the ſame ſun that drawes forth a ſweet ſavour from the garden, extracts a ſtinking ſmell from the dunghill; ſo the ſame mercy from God may have different effects upon the hearts of men.

The

Uſe.

The Uſe I would have you to make of it is this,

Not to conclude that mercies are given you in mercy, unleſſe they work thoſe effects upon your hearts, for which God ſent them. If another man by mercy ſhall grow more holy, and humble, and thankfull, and fruitfull in all good works; and thou grow more vitious, and looſe, and irregular, and ſupercilious in the courſe of thy life, it is a ſigne the mercies thou enjoyeſt were not given thee in mercy. The nine Lepers had the ſame mercy that the other had, but they had not this mercy beſtowed upon them in mercy.

The ſame mercy may not have the ſame effect upon our hearts, as in the ordinances of God, the ſame Sermon may make one man humble, that he bleſſeth God for the word he hath heard, and the ſame Sermon may make an other man angry and ſtorme, and grumble and fret at the word.

As we uſe to ſay concerning ſome kind of meats, that which is one mans meat is another mans poyſon, ſo the ſame mercy may be meat to one man, and poyſon to an other. They may be as cords to draw ſome men to Chriſt, and as bonds to keep other men from him.

Oh

Uſe. Oh therefore you that receive and enjoy the ſame mercies with the children of God, labour to uſe them ſo, that they may have the ſame effects upon your hearts as upon theirs.

I have but one obſervation more, and that is from the conſideration of the diſproportion that is here in the number between them that did not give glory to Chriſt, and thoſe that did, here were nine that did not give glory to Chriſt, and but one that did give him glory; from whence obſerve,

Doct. *That there are but a very few found amongſt many who do give Jeſus Chriſt the glory of all his mercies.*

Beloved, a man would think that this is ſo reaſonable a duty that there is not one of ten but will give glory to God; and yet ſcarſe one of ten do give Chriſt the glory of his mercies.

I ſhall give you 3 or 4 Demonſtrations to prove this.

(1) It will appear that there are but a few found amongſt many that do give glory to God for mercies received, if you look to the Gentile part of the world, thoſe that remain in Gentiliſm, for they do not give glory to God; the Apoſtle ſayes of them in *Rom.* 1. 21. that *the Gentiles, though they knew God, yet they glorifyed him not as God, neither were thankefull.* The Gen-

Gentiles remaining unconverted did not give glory to God.

(2) The Jews that were the Church of God, multitudes of them did not give glory to God, in *Pſal.* 106. 21. *They forgat God their Saviour that had done great things for them.* So *Jer.* 2. 6. *They ſaid not, Where is the Lord that brought us up out of the land of Egypt, and that led us through the wilderneſſe?* &c. So *Hoſ.* 13. 6. *According to their paſture, ſo were they filled, they were filled and their heart was exalted, therefore have they forgotten me.*

(3) It will appear to be ſo, becauſe that it was propheſied of the laſt times, and ages of the world; that thoſe that profeſſe godlineſſe ſhould be defective in this great duty of giving glory to God for mercies received, in 2 *Tim.* 3. 2. *In the laſt dayes perilous times ſhall come, and men ſhall be lovers of themſelves, proud, boaſters, blaſphemers, diſobedient to parents, unthankefull, unholy,* &c. It is a good gloſſe that a Divine hath upon that place, (ſayes he) As old age doth diſpoſe the bodie to corrupt and ill humours, ſo there ſhall more corruption ſettle in the old and laſt age of the world, then before; that is a third demonſtration.

(4) It may well appear to be ſo, becauſe that Gods own people are many times defective in this great duty, even thoſe

thoſe that are truely godly are wonderfull defective in this, in 2 *Chron.* 32. 25. good *Hezekiah* rendred not to God *according to the mercy he had received.* Now if the people of God that are the Lords vinyard, if they return not thanks, and bear no fruit to Gods praiſe, what can you expect to grow upon briers and thorns?

Uſe of Exhortaiion.

The Uſe that I will make of this ſhall be by way of Exhortation, to perſwade you in the fear of God, not to take pattern by the nine Lepers, but by this one Leper, that you would be the people of Gods praiſe, and to give him glory of all his mercies. And here I ſhall give you eight ſhort heads to provoke you to this duty, four by way of conſideration, and four by way of compariſon.

1. I ſhall give you four incouragements to this duty by way of conſideration.

(1) Conſider, that the giving thanks for one mercy, is the way to procure more; he that is thankfull for one mercy ſhall receive more, and greater mercies: *Pſal.* 40. 9, 10, 11. ſayes *David* there, *I have not hid thy righteouſneſſe within my heart, I have declared thy faithfulneſſe and thy ſalvation: I have not conceal'd thy loving kindneſſe and thy truth from the great congregation. Therefore withhold not from me thy tender mercies oh Lord, let thy loving kindneſſe and thy truth continually preſerve me.*

The

The beſt way to procure more mercies, is to bleſſe God for what we have.

(2) Conſider, That thy giving glory to God is the very end of thy being, God gave thee not a being to advance thy own name on high in the world, but to advance the glory and praiſe of God.

(3) Conſider, That thou canſt not expect glory from God when thou comeſt to die, if thou haſt not been inſtrumentall of giving glory to God, whileſt thou didſt live. It is an excellent argument that Chriſt uſeth in *Joh.* 17. 4. *Father* (ſaith Chriſt) *I have glorifyed thee on earth, therefore now glorifie me with thy ſelf in heaven.* All you that can truely ſay and appeale to God when you come to die, Oh Lord I have glorified thee on earth, now glorifie me with thy ſelf in heaven; this will be a very good argument to prevail with him, otherwiſe how can you pray or expect that God ſhould glorifie you in heaven, when you were never carefull to glorifie him on earth.

(4) Conſider, That if God ſhall not have glory by thee, he will have glory from thee one way or other. Though thou wilt give no glory to him, yet he can glorifie himſelf in thy deſtruction and damnation, he can glorifie his Juſtice and his power in thy deſerved ruine and perdition. As God made his power known in his judgements upon

upon *Pharaoh*, ſo he can make his glory ſhine forth in thy confuſion, as well as in thy ſalvation: God will have glory from thee if he be not glorifyed by thee.

Thus much for the Conſiderations, I have now only four Compariſons, that will greatly heal and encourage you to the performance of this duty.

(1) Compare your mercies and your afflictions together.

(2) Compare your mercies and your graces together.

(3) Compare your mercies and your ſins together.

(4) Compare your mercies and the mercies of other men together. And if all this will not provoke you to glorifie the God of your mercies, you will never do it.

(1) Compare your mercies and afflictions together, mercies flow in upon you like a flood, but affliction fall upon you like drops, for one affliction you have a 100. mercies.

It may be thou haſt had one months ſickneſſe, but thou haſt enjoyed thy health all thy life time almoſt together. A man in his worſt condition enjoyes more of mercy, then he ſuffers of affliction, becauſe his very life is a greater mercy then any affliction that can befall him, is a croſſe or trouble: For *skin for skin*

and

all a man hath will he give for his life, and therefore ſayes the Church in *Lamen.* 8.39. *Wherefore doth a living man complain?* if he be a living man he hath more cauſe to bleſſe God for his mercy, then to complain of affliction. *Eccleſ.* 7. 14. *In the day of proſperity be joyfull, but in the day of adverſity conſider, God alſo hath ſet the one over againſt the other.* It is a very ſtrange expreſſion, and the meaning of it is this, that God doth ballance afflictions with mercies. Thou haſt proſperity and mercies to bleſſe God for, as well as afflictions and adverſity to mourn for; the Lord doth ſet mercies againſt afflictions, and ſo ſhould you do too, ſet your mercies over againſt your ſufferings, and and ſee whether the number of them will not be greater, and the ſum of your mercies more then of your ſufferings: The great ground of our unthankfulneſſe is becauſe we look upon our afflictions through an *augmenting* glaſſe, but behold our mercies through a *diminiſhing* glaſſe. When *David* cryed out upon the death of his ſon, *Oh Abſalom my ſon, my ſon, would to God I had dyed for thee my ſon*; had *David* ſet a good *Solomon* over againſt a bad *Abſalom*, it would have mitigated his affliction. If you ſet your mercies againſt your afflictions, and exactly weigh one with the other, you will finde your mercies to reponderate and

and outweigh your ſufferings. I remember what I have read concerning an old man, whom (in the two laſt years of his life) it pleaſed God to viſit with a ſore and grievous ſickneſſe, thoſe that were about him wondered how he could be ſo patient under ſo great an affliction, and endure it with ſo much calmeneſſe and ſerenity of ſpirit; his anſwer to them was, (ſayes he) *I have had my health theſe eight and forty years together, and have lain under this great affliction but theſe two years, and therefore* (ſayes he) *I have more cauſe to bleſſe God for my eight and forty years of health, then to repine at him for theſe two years of ſickneſſe.*

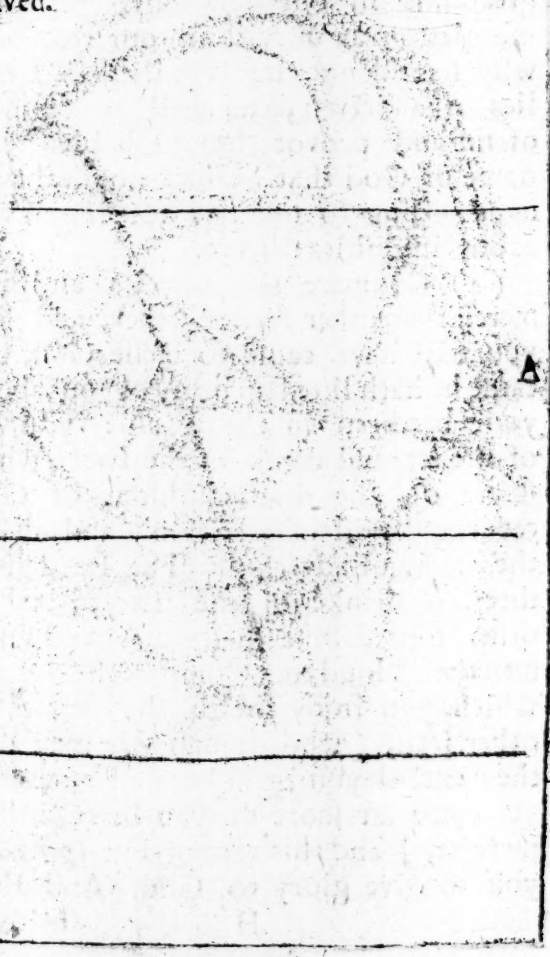
(2) Compare your mercies and your graces together; alas poor ſcanty creature thou art ſcanty of grace and yet abundant in mercy. And though your grace decay, yet your mercies increaſe and abound; ſhould God cauſe our mercies but to hold equipage with our graces, then we had no reaſon to complain, but when God gives us many and great mercies, though our graces are but ſmall, how ſhould this provoke, and ſtir us up to bleſſe and praiſe his name?

(3) Compare your mercies and your ſins together, and this will provoke you to be much in thankſgiving to God. Notwithſtanding great ſins committed.

mitted, yet behold great mercies enjoyed, oh that we could have our hearts raiſed up and enlarged to bleſſe God, conſidering that though we have committed great ſins in the places where we live, yet we enjoy great mercies there, though we mingle great ſins in our relations, yet God mingles great mercies in our relations, why ſhould not our families be families of affliction, as well as families of ſin and provocation? Oh bleſſe the name of God that he does not deal with us according to our ſins nor reward us as our iniquities deſerve.

(4) Compare thy mercies and the mercies of other men together, and then you will have cauſe to bleſſe God, becauſe he hath liſted up many of you above your brethren in the world: you eat of the fat, and drink of the ſweet, when many of the dear Children of God eat the bread of affliction, and drink the water of adverſity. The Lord gives thee to drinke of the ſweet, when other men drinke their tears, and ſome men their bloud too. Compare the mercies which you injoy, with the mercies of other men, (who though (it may be) they exceed you in degrees of goodneſſe yet come far ſhort of you in regard of mercies,) and this cannot but provoke you to give glory to God. And thus

beloved I have ſpent theſe two Sermons upon theſe two verſes of my text, the inſtance of the nine Lepers that did not give glory to God, and the inſtance of this one Leper that returned to give God the glory of the mercy he had received.



A Sermon Preached by Mr. *Chriſtopher Love* at *Anne Alderſgate*, being by way of preparation for the *Morning Exerciſe*, continuing there for a moneth.

LUKE 8. 18. The beginning of the verſe.

Take heed therefore, how you hear, &c.

BEloved, I intend to ſpend this hour only as a preparation Sermon to the Morning Exerciſe that is for a moneth to continue in this place.

It ſhall be my care and endevour, to provide ſuch able and godly men to exerciſe every morning, as may be acceptable to you, and let it be your care to bring along with you hearts ſutable to the work. I ſhall take care what you

hear, it is your work to take heed how you hear.

Take heed therefore how you hear.

We are to take heed not only what, and whom we hear, but alſo how we hear.

In the words there are theſe two parts:

(1) A ſerious caution given by Chriſt, *Take heed how you hear.*

(2) A reaſon of this Caution expreſſed in this word *therefore*, *Take heed therefore how you hear.*

Wherefore?

Anſw. Becauſe there is nothing hid that ſhall not be revealed: as we ſee your faces, ſo Chriſt ſees your hearts, and obſerves all the deviations and miſcarriages thereof, in your approaches to him, and waiting upon him, in the duties of his ſervice; *Take heed therefore how you hear.*

Obſer. 1. (1) From the Caution that Chriſt here gives, we may obſerve, That *Chriſtians muſt take heed not only of the perſon whom, and the matter what they hear, but alſo of the manner how they hear the word of God.*

Obſer. 2. (2) From the reaſon of the caution obſerve further; That *the conſideration of the all-ſeeing eye of God, who ſees and takes notice of your behaviour in your addreſſes to him, ſhould incite and provoke you to take heed of the manner how you do hear the word of God.* The all-ſeeing Eye of God ſhould be a motive to reſtrain

reſtrain us from the leaſt ſecret ſin: as *Job* ſaies, *I made a covenant with my eyes, why then ſhould I think upon a maid?* for *doth not the Lord ſee all my waies, and count all my ſteps?*

But I ſhall not ſtand upon theſe things, but ſhall only ſpeak ſomething to you, practically from the words: and the *Doctrine* I ſhall inſiſt upon, ſhall be the very words of my Text, and then there will be no need of multiplying any more places for the proof of it.

That Chriſtians ought to take heed how or in what manner they hear the Word of God. *Doct.*

The Reaſons I ſhall lay down for the proof of this Doctrine, ſhall be theſe five, being no other then what are found in this *parable*. For this advice or counſell here given by *Chriſt*, is but a concluſion to a precedent parable of the four ſorts of hearers; wherein to winde up all, our Saviour gives this caution, that we ſhould *take heed how we hear*: from this parable we ſhall draw theſe ſix Reaſons to enforce this *Doctrine*:

(1) Becauſe the moſt ſort of hearers in the world do hear amiſſe, and *therefore* you ſhould *take heed how we hear*. There is but one ſort in 4. that hear the word of *God* aright, and if a great many, nay the moſt of men miſcarry in hearing of the word, *therefore* let us *take heed*. *Reaſ.* 1.

(2) Another Reaſon in the parable is *Reaſ.* 2.

this, becauſe the devill doth take a great deal of heed to interrupt you in hearing, and therefore you ſhould take heed how you hear, in the 12. verſe of this chapter, when the ſeed was ſowen, *the envious man came and took away the word out of their hearts, leſt they ſhould beleeve and be ſaved.* Now is the Devill ſo carefull to interrupt and hinder the efficacious working of the word upon thy heart, and ſhall there be no care in thee to *attend* upon *God without diſtraction* when you come into his preſence? The *Devill* ſerves us in hearing the word of *God*, as he did the children of *Job*; It is ſaid, that when they came before the *Lord*, *Satan came in the midſt of them*; ſo when we come into the preſence of *God* to hear his Word, the Devill ſtands at our *right hand* to divert and diſtract our thoughts from attending upon it. In *Gen.* 15. 11. it is ſaid, when *Abraham* was offering up a ſacrifice to *God*, that the fowles of the aire came down and picht upon it: which notes (ſaies *Dicdate*) the frequent diſturbances, the people of God meet withall from Satan, to diſtract and interrupt them in the duties and ſervices they are about. *Take heed therefore how you hear.*

Job 2. 1\

Reaſ. 3. (3) You muſt *take heed how you hear*; becauſe if you do not; the word will not only be ineffectuall to you, but do you a great deal of hurt. This you have laid down

down in the 16. verſ. *No man* (ſaies *Chriſt*) *when he hath lighted a candle covereth it with a veſſell, &c.* this Text is not referred to the preachers of the Word, it is not meant of their light; but it is referred to the hearers of the Word; Now, ſaies Chriſt, the light which they have muſt not be hid under a veſſell, or under a bed, &c. From whence one well obſerves; That if a light or a candle be put under a bed, not only the room where it is wants light, but the bed and the man that lies in it is in danger of burning. So that man that lives under the means of grace, and under the diſpenſations of the Word, and takes no care how he hears it, he is like a man that puts a candle under his bed, and is in as great danger of hell fire, as the other to be burned by a temporall fire.

(4) Take heed how you hear, becauſe the great Gods all-ſeeing, and heart-ſearching eye does take notice of the carriages of your hearts, and of the behaviour of your ſpirits, while you are a hearing. If the Apoſtle in 1 *Cor.* 11. 10. makes that an argument why the *Corinthian* women ſhould wear a *vail* in token of their *ſubjection* to their *Husbands*, becauſe of the *Angels*, ſaies he, *For this cauſe ought the woman to have power over her head, becauſe of the Angels*; then much more ought we to *take heed how we hear*, not only becauſe the

Reaſ. 4.

διὰ τὺς ἀγγέλους.

Angels of heaven are preſent in the aſſemblies of the Saints, when they come to worſhip God, but becauſe the *God of the Angels* takes notice of the frame of your hearts, and of the deportment of your ſpirits when you are before him. This reaſon you have laid down in the 17. verſe of this chapter, for *nothing is ſecret that ſhall not be made manifeſt, neither any thing hid that ſhall not be made known.*

Reaſ. 5. (5) Another Reaſon is, becauſe *God* diſpenſeth out his bleſſings anſwerable to the conſcientious care that we expreſſe in hearing his Word, and this is laid down in the words of the Text, *Take heed how you hear*, for *whoſoever hath, to him ſhall be given, and whoſoever hath not, from him ſhall be taken away, even that which he ſeemeth to have*, if a man comes formally and cuſtomarily to hear the Word of *God*, even that which he ſeemeth to get by it ſhall be taken away from him, *and therefore take heed how you hear.*

I ſhall now ſpeak ſomething practically by way of Uſe, to what hath been ſaid and ſo conclude; and that I may ſet home this counſell, that our Saviour here gives us, I ſhall lay down to you theſe 7. particular directions.

1. (1) *Take heed how you hear*, take heed that you hear the word of *God preparedly*, as the Preacher muſt take care to *find out acceptable words*, ſo the people ſhould labour to bring

acceptable

acceptable affections to the work. In the Sanctuary there was on one ſide a Table of Shewbread, betokening the tribes of *Iſrael*; and a Candleſtick on the other ſide, to note the ſervice of God, and the Incenſe in the middle which is prayer, to note that when we come to the ſervice of God, we ſhould hear with all attention and pray with affection.

2. Hear the word not only preparedly but *attentively* too, as thoſe did in *Act.* 8. 6. it is ſaid *the people with one accord gave heed unto thoſe things which Philip ſpake*, and ſo in the *Nehem.* 8. 5,6. when *Ezra* opened the book of the Law, and read in the ſight of all the people, *they all ſtood up*, and when he bleſſed the *Lord* the great *God*, all the people anſwered *Amen, amen*, with lifting up their hands: And ſo in *Luke* 19. 48. it is ſaid that *all the people were very attentive to hear Chriſt*; and therefore thoſe that hear the Word with gazing eyes, and wandering thoughts, and ſleepy bodies, they cannot hear it *attentively*, but are to be reproved; and let them take heed that while they hear the Word ſo remiſly and ſo ſleepily, the Devill does not catch them napping: Let ſuch hearers read the ſtory of *Eutychus*, *Act.* 20. 9. and tremble. And ſo likewiſe are they to be reproved that hear the Word with an unquiet geſture, walking from place to place: it is

2.

προσέχειν ὁμοθυμαδόν.

ὁ λαὸς ἅπας ἐξεκρέματο. *Pendebat, i. e. inhiabat.*

is said in *Neh.* 8. 7. that when *Ezra* read the book of the Law, *all the people stood every man in his own place.*

3. (3) Hear the Word of God *retentively.* Labour to keep in thy memory what thou hearest that thou mayest put in practise in thy life: for hearing is not meerly for hearing sake, but for practise sake. Thy heart should be as the Arke was; as that was a repository to keep the pot of Manna in, so this Manna the Word of God should be treasured up in thy heart. In *Luke* 8. 15. the good hearer, hears the Word of God with an *honest and good heart*, and keeps it. So in *Isa.* 42. 23. sayes the Prophet, *Who amongst you will give ear to this? Who will hearken and hear for the time to come?* Who will treasure up the Word for time to come, for after ages that the Word may have a continuall impression upon your hearts?

Ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ κατέχουσι.

4. (4) Hear the Word *understandingly.* Christ called the multitude and bid them *hear and understand.* As the palat does tast and difference meats, so the ear should distinguish doctrines, as in *Job* 12. 11. sayes *Job, Does not the ear try words?* and the *mouth tast his meats?* In *Heb.* 5. 14. sayes the Apostle, *Those that are of full age have their senses exercised, to discern both good and evil:* and to know when the Word is soundly and practically preached; men should not be

Αἰσθητήρια γεγυμνασμένα, —— Πρὸς διάκρισιν, &c.

be like a ſponge under a Sermon, to ſuck in all they hear indifferently, but they muſt with underſtanding ſearch the Scriptures to ſee whether thoſe things be ſo or no which are delivered unto them. *Mercer* upon *Job* hath a good obſervation, that the originall word for an Ear ſignifies a paire of ballances: to note, that when we are hearing we ſhould be weighing, we ſhould not only uſe the touchſtone to trie whether it be true or no, but alſo the ballance whether it be of weight or no. If men ſhould weigh all the doctrines of our times in the ballance of the Sanctuary, how many would be found light?

(5) Hear the Word of God *applicatively.* 5.
If a Patient have never ſuch excellent counſell given him, never ſo ſoveraign a Cordiall preſcribed, if he do not apply it, it will do him no more good then if he had never known it. And beloved, there is not one amongſt us but may apply to his own ſoul what he heares preached and delivered out of the Word; as ſuppoſe the moſt foul and enormous ſin be reproved, why either I have been, or am, or may be guilty of that ſin; or if the crime be ſuch as neither I have, or do, or will commit, yet if God ſhould leave me to my ſelf, I may be guilty of it; therefore hear the Word *applicatively*, and ſay with *David*, I *will hear what the Lord will ſay to me.*

(6) Hear

6. (6) Hear the Word of God *reverentially*. Becauſe our *God* is a conſuming fire, not only the wicked but the people of God likewiſe ſhould look upon *God* with ſuch apprehenſions as theſe; many people repreſent *God* to themſelves in ſuch familiar notions, that it breeds a contempt of God in the concluſion, which we ought not to do, but rather conſider that our *God* is a conſuming fire, and therefore let us ſerve him with *reverence* and *godly fear*. It is true we may and ought through Chriſt to draw near to *God* with a holy boldneſſe and confidence, as to a father, but withall we muſt demean our ſelves with a humble reverence in his preſence.

7. (7) You muſt hear the Word of God *obedientially*. Come with an obedient heart readily prepared and diſpoſed to ſtoop and ſubmit to all the *inſtructions*, *corrections*, and *reproofes* of the Word of God; like thoſe ſpoken of in *Act.* 10. 33. *We are all here preſent before God to hear all things that are commanded thee of God*; ſuch a frame and diſpoſition of heart ſhould you alwayes bring with you when you come to hear the Word of God; be willing to ſubmit to it, and if you had a 1000 necks to lay them all under the obedience of the Word, (as a learned Dutch Divine once ſaid) hear the Word with fear: we read

read of an obedient ear: why? the ear is for hearing, but the meaning is, hear to obey.

Is this ſo that we muſt take heed how we hear?

(1) Then by way of *Exhortation* take heed you do not come *unpreparedly*; take heed leſt you come with ungodly and unhumble hearts into Gods preſence. 1.

(2) Take heed you do not come to hear the Word *carpingly*; there are many in theſe times that come to hear meerly to carpe and intrap the miniſter if they can; they forget all the good matter of a Sermon, but if there be any thing amiſs or impertinently (as they conceive) delivered, they will be ſure to pitch upon that, though they let ſlip all the reſt. 2.

(3) Do not hear the Word *dependingly*. Do not depend upon your hearing or praying or any other ſervice, you muſt make your duties *your way*, but not *your Chriſt*: many times the Lord does interrupt and keep off the force and efficacy of his Word from the hearer becauſe he depends too much upon the hearing of the Word, or upon the Preacher of it. When the *Iſraelites* fought with the *Philiſtines*, and had the worſt of it, they imputed their loſs to the abſence of the Arke from them, but yet when they had got 3.

got the Arke with them, they had then worſe ſucceſſe then before, and a learned Divine gives this reaſon of it, namely, becauſe they did Idolize the Arke, and depend too much upon it.

And therefore in hearing the Word do not depend too much upon your own ſtrength, or upon the man, or upon the matter he preacheth, for though the matter be good, yet this is the way to have the benefit and prophet of it diverted from you. As in Prayer we ſhould ſo prepare our ſelves for that duty, as if we had no Spirit in heaven to help our infirmities, but when we have performed the duty, we ſhould look upon our ſelves as if we had ſaid never a word, but that Chriſt had prayed in us, and done all in all for us. And ſo when we have heard a Sermon, we ſhould look up to Chriſt, and beg his bleſſing upon it, that it may not not returne void, but accompliſh the work for which it was ſent, and be powerfull and efficacious to the good of our ſouls.

4. (4) Take heed how you hear, and be perſuaded in the Lord to practiſe this rule, upon this ground, becauſe the Lord doth proportion out his bleſſings on the Word anſwerable to your care in hearing of it.

The Lord does require in us an anſwerable care, in the uſe of means, for the increaſe of thoſe graces in us for which he

he hath appointed thoſe means. *With what meaſure you mete, it ſhall be meaſured to you again,* ſometimes it is applyed to works of juſtice, as you judge others, ſo God ſhall you; And ſometimes to works of mercy, Give full meaſure running over, for with what meaſure you mete it ſhall be meted unto you again: God ſhall reſtore to you again anſwerable to your charity towards others.

But another Evangeliſt applies this phraſe to the hearing of the Word, *Take heed how you hear,* for with with what meaſure you mete it ſhall be meted to you again; that is, as you meaſure the Word in your preparations for it, before you come to hear it; ſo God will mete out to you your profit and benefit by it after you have heard it, the efficacy and profit of the word upon your hearts ſhall be anſwerable to your preparations and care in receiving of it. *Take heed therefore how you hear.*

FINIS.

THE Hearers Duty: A SERMON PREACHED

At *Anne Aldersgate London*, at the finishing of the *Morning Exercise* at that Church.

By Mr. *Christopher Love* B. D. and Pastor thereof.

Revised and Corrected according to his own Notes.

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A Sermon Preached at *Anne Alderſgate*, in the time of the *Morning Exerciſe.*

LUKE 11. 28.

But he ſaid, Yea, rather bleſſed are they that hear the Word of God and keep it.

IN the humanity of Jeſus Chriſt ſuch a luſtre and beauty did ſhine and break forth, that even in ſuch a deſpicable perſon as he was deemed to be, yet the very words which he ſpake, and the works that he did, declared him to be no leſſe then the Son of God; as in *Joh.* 7. 46. his very enemies confeſſed

that *never man ſpake as Chriſt ſpake*, he ſpake better then ever man ſpake, by the words he delivered it was evident he was more then man, but the works which he did, ſpake plainly with an audible voice his divinity. And concerning the miracles which he wrought, it was ſaid of many of them, that *never was it thus done ſince the beginning of the World*, his miracles wrought admiration even in the hearts of thoſe men, in whom they wrought envie and malice againſt him. The miracle ſpecifyed in this Chapter, the diſpoſſeſſing of a dumb man of the Devill; this did ſpread abroad the fame and renown of Chriſt through many parts of the world, and though his enemies were ſo obſtinate, that they would not (notwithſtanding theſe miracles that he wrought) acknowledge his divinity, yet there was a young woman that ſlipt out of all the company and went to Chriſt, and lift up her voice ſaluting him in theſe words, ſaying, *Bleſſed is the womb that bare thee, and the paps which gave thee ſuck*; though the Phariſees would not call him bleſſed, yet this young woman cryed out, *Bleſſed is the womb that bare thee.* And had this commendation been given to another, it might have made him proud, but it works a contrary effect upon Chriſt, he rather gives her a rebuke then any thanks, and tels her, that *rather*

bleſſed

bleſſed are they that hear the Word of God and keep it. And thus I have brought you to the words of my text. But before I come to give you the doctrine which the words will afford, give me leave to ſpeak ſomething concerning the young womans ſaluting of Chriſt after this manner; the words which ſhe ſpake were a common *proverbe* amongſt the Jews: when any man had done a thing commendable, that was excellent and extraordinary, they would preſently crie out to him, *Bleſſed is the womb that bare thee, and the paps that gave the ſuck*; from whence I would note to you thus much.

That good Children are a great bleſſing and commendation to their Parents. *Doct.*

And hence it is that you read ſo often in Scripture what a great bleſſing it is for a Father, to be the Father of a good Son; and for a Mother to be the Mother of a good Child, in *Prov.* 10. 1. & 15. 20. And on the contrary, what a great curſe it is for Parents to bring forth wicked children into the World, a wicked *child is a ſhame to his Father, and a heavineſſe to his Mother that brought him into the World.*

The Uſe I would have you make of this doctrine is this: *Uſe.*

You that have good Children, that are inſtruments of the praiſe and glory of God, bleſſe his name for them; and you that

that have bad children look upon it as a ſtroak of Gods heavy hand upon you; but this is only a point by the way, from the womans ſpeaking thus of Chriſt, *bleſſed is the womb that bare thee, and the paps that gave thee ſuck*; but Chriſt told her, *rather bleſſed are they that hear the Word of God and keep it.* Chriſt ſayes *rather bleſſed*, he does not not ſay that his mother that bare him was not bleſſed, for ſhe did bear him in her heart as well as in her womb: but Chriſt ſpeaks this with a gentle and loving rebuke to the woman that gave him this commendation; ſayes Chriſt, thou cryeſt out, *bleſſed is the womb that bear thee*, but I ſay, *rather bleſſed are they that hear the Word of God and keep it*; ſo that from hence note, from Chriſts example here,

μενοῦνγε μακάριοι.

Doct. That *you muſt take a great deal of heed that you be not tickled with pride, when ever you hear your ſelves or yours commended*; you ſee here Chriſt would give no way to their commendations of his mother.

And then again, yea *rather bleſſed*; Chriſt ſayes that thoſe are *rather bleſſed that hear the Word of God and keep it*, then his mother that brought him into the world: from whence obſerve,

Doct. That *a beleever that hears and obeyes Chriſt is rather bleſſed in ſo doing, then the Virgin Mary was meerly in bringing Jeſus Chriſt into the World, though it were the happieſt birth*

birth that ever Woman brought forth.

And oh how ſhould this be a ſpur to hearers to make them obey and practiſe what they hear!

But I ſhall keep you no longer in the entrance into the words, and therefore I ſhall only give you ſomething to note from the manner of the expreſſion that Chriſt here uſeth, and then draw out the doctrine the words will afford. In the form of ſpeech that Chriſt here uſeth, obſerve, it is not ſaid, *bleſſed are they that bear the Word of God*, there are many ſorts of hearers that come ſhort of bleſſing, *but bleſſed are they that hear the word of God and keep it.* φυλάσσοντες αὐτόν.

There are 4. ſorts of hearers, ſpoken of in *Mat.* 13. and three of them are bad, and but one good, that hears the Word aright; all that hear the Word doe not obtain a bleſſing.

(1) It is not ſaid, Bleſſed are they that hear, but, Bleſſed are they that *hear* and *keep* what they do hear. 1.

(2) It is not ſaid, Bleſſed are they that *beleeve* (obſerve that) though this be true, yet it is not ſaid ſo, leſt men ſhould think that a bare and naked beleeving were enough to entitle them to bleſſedneſſe: there are many men that pretend to faith and aſſurance, and yet live above duties, above hearing, and praying, &c. and therefore Chriſt ſayes not, Bleſſed are they that be- 2.

beleeve, but they that *hear* the Word and *keep* it.

3. (3) It is not ſaid, Bleſſed are they that keep the Word in a disjunction from hearing, but they that keep the Word in a conjunction with hearing, bleſſed are you that hear and keep. There are many men that pretend to be high flown in their practiſe, and to keep what Chriſt commands them, but yet it is a disjunctive obedience, they will not hear; thoſe are only bleſſed in Chriſts eſteem, that *keep* and *hear* the Word of God.

4. (4) It is not ſaid here in the text, Bleſſed ſhall they be that *hear* and *keep* the Word of God, but bleſſed are they that *hear* and *keep* the Word; thou ſhalt not only be a bleſſed man when thou comeſt to heaven, but thou art a bleſſed man whileſt thou art here upon earth; thou haſt *thy fruit unto holineſſe, and the end everlaſting life, Rom. 6. 22.*

(5) Obſerve further, it is not ſaid, Bleſſed are they that *hear* and *keep it*, but *Bleſſed are they that hear the Word of God and keep it.* For you may hear errours and blaſphemies and keep them, and be accurſed for ſo doing; but *bleſſed are they that hear the Word of God and keep it.* And this ſhould teach men to *take heed, how they hear*, and *what they hear*, and *whom they hear*, and that they hear nothing but that which is

the

the Word of God. We read of ſome that ſhould follow teachers, that bring *in damnable hereſies*, 2 Pet. 2. 3. many ſhall follow *their pernicious wayes*. Now ſuch as theſe are not bleſſed, that hear men that bring in errors and hereſies, but they are curſed rather. αἱρέσεις ἀπωλείας. ταῖς ἀπωλείαις.

(6) Obſerve further, Chriſt does not ſay, *Rather bleſſed are they that hear my ſayings and keep them*; but, that *hear Gods Word:* for had Chriſt ſaid, rather bleſſed are they that hear my Word, the people might have been ready to think, that Chriſt did intail bleſſedneſſe only to his own Preaching, and to them that did hear Chriſt perſonally teach here upon earth: but ſayes he, *Bleſſed are they that hear the Word of God*, be it either by *Paul*, or *Apollos*, or *Timothy*, or *Titus*, or any Miniſter of Chriſt to the worlds end. Who ever ſhall hear the Word of God contained in the Scriptures, Preached out of their mouths, and ſhall keep and obey it, they are rather bleſſed then my Mother that bare me is, for that only reaſon of bringing me into the world. There is in this very expreſſion a ſecret glory put upon the Miniſters of the Word, and this is the reaſon of that ſaying in Scripture, *He that believes ſhall do greater works then Chriſt did*; that is, a faithfull Miniſter ſhould convert more ſoules then ever Chriſt did: it is true 6.

Chriſt might (if he had ſo pleaſed) have converted every man that heard him, but he would not, leſt men ſhould thereby have undervalued his Miniſters, and have thought that none could convert ſouls but Chriſt; and therefore there were more converted by *Peter* and other Apoſtles, then there were by Chriſt himſelf; becauſe he might hereby encourage men to the hearing of ordinary Miniſters.

There were ſome in the Church of *Corinth*, 1 *Cor.* 1.12. that ſaid ſome of them, We are for *Paul*; others, we are for *Apollo*; others, we are for *Cephas*; and others, we are for *Chriſt*. Now the Apoſtle blames them that any of them ſhould ſay, I am of Chriſt; there were ſome among them that ſaid, I care not for hearing of *Paul*, or *Apollo*, or *Cephas*, I will hear *Jeſus Chriſt*: it was a vanity in them to undervalue the Miniſtry of *Paul* and *Apollo*, and to cry up Chriſt; it is a ſinfull crying up of Chriſt to cry down *Paul* and *Apollo*. And ſo in theſe times for men to cry up Chriſt, and yet to cry down the Miniſtry, is as ſinfull now as it was in the Apoſtles time; and therefore Chriſt himſelf was carefull to preſerve the honour of the Miniſtry that was to ſucceed him to the end of the world: *Bleſſed are they that hear the Word of God and keep it.*

(7) It is not said, Rather blessed are they for hearing, and for keeping the Word, but, Blessed are they that *hear* and that *keep it*. 7.

Blessed doers never come in with a *for*, but only with an *if* or a *that*; the Lord does not blesse thee *for thy hearing*, though thou shouldest hear as many Sermons as there are dayes, but he blesseth them that hear, and that practise what they hear; hearing the Word and practising and obeying of it, are the qualifications or characteristicall notes of such persons as shall be blessed by Christ; but not the causes of their blessednesse.

And thus I have given you these seven notes from the form of speech Christ here useth. I shall now explain the words a little more to you, *Blessed are they that hear the Word of God and keep it*.

What is meant here by *keeping the Word* you hear?

Ans. You must know there is a double keeping of the Word, the one in your *memories*, the other in your *practise*.

1. In our *memories*, this you have mentioned in *Luke* 2. 19. it is said there that *Mary kept all these things, and pondered them in her heart*. *Our memories* should be like the Arke wherein the pot of Manna was kept; the Word of God should be treasured up in our memories as the pot of *συνετήρει conservavat.*

Manna was in the Arke: but this is not the keeping here ſpoken of, for there are many men that keep the Word in their memories, and yet never practiſe it in their lives.

2. There is a keeping of the Word in your *practiſe*. When you have a conſcionable care to ſway your practiſe anſwerable to what you hear and know, and this is the keeping that is here meant; *Bleſſed are they that hear the Word of God and keep it*; that is, keep it in their practiſe, and make conſcience to do what they hear and know.

The words being thus opened, the obſervation from them will be this.

Doct. That *they are rather bleſſed that hear the Word of God and practiſe what they hear, then the mother of Jeſus Chriſt was for bringing him into the world.*

Beloved, it is a point that I confeſſe, had it not been in the Bible, it had been incredible, that thoſe that hear the Word and keep it, ſhould be rather bleſſed, then ſhe that bare Chriſt in her womb. That Chriſt ſhould put a rather bleſſed upon thee oh man or woman that heareſt the Word of God and keepeſt it, then upon the Virgin Mary for bearing Chriſt into the World; what a great priviledge is this!

Beloved, it is worth your noting, wh-

a different *dialect* is uſed, between this woman here in the text, and *Elizabeth* that was couſen german to the Virgin *Mary*; this woman in the text ſhe cries out, *Bleſſed is the womb that bare thee, and the paps that gave thee ſuck.* But *Elizabeth* ſhe ſayes, *Bleſſed is ſhe that beleeves*, if the Virgin *Mary* had not bore Chriſt in her heart as well as in her womb, ſhe had not been a bleſſed woman.

Before I give you the reaſons of the point I ſhall only draw this inference from it, to confut the dotage of the Church of *Rome* that do ſo much dote upon the Virgin *Mary*; where they have one ſervice for the glory of Chriſt, they have twenty for the glory of the Virgin *Mary*. They would make the world beleeve that ſhe was without ſin, and if ſo, why ſhould Chriſt pronounce others rather bleſſed then ſhe? This then is a confutation of the Church of *Rome*, that hold that the Virgin *Mary* had no originall ſin; and if ſo, then ſhe ſhould have been rather bleſſed then any one elſe in the world; and if that be true, then this text muſt needs be falſe, for Chriſt ſayes here, that *rather bleſſed are they that hear the Word of God and keep it*, then ſhe.

(2) This confutes them, becauſe they do ſo crie up the righteouſneſſe and holineſſe and dignity of the Virgin *Mary*; that they do undervalue the righteouſneſſe of

Jeſus

Jeſus Chriſt her Son; they ſo dote upon the Virgin *Mary*, that they make her the great Mediator for us to the Father; whereas we ſay, and maintain, that Chriſt is the only mediator, for *there is but one mediator between God and Man, the man Chriſt Jeſus.*

Miniſters had never more need to confute Popiſh doctrines and opinions then now. For never was Popery more like to increaſe and flouriſh in this Land then now it is, and therefore I do the rather give theſe glances concerning them becauſe there is a great deal of danger, leſt people be infected with theſe Popiſh fooleries. I ſpeak this upon my own experience; I have been a preacher theſe 10. years, and in all that time I never perceived ſo many inclining towards Popery, as I have done within theſe two months; ſince theſe late ſtrange actions that have been done amongſt us, I have ſeen many to ſtagger about our Religion, and have been ſtrongly tempted to imbrace and fall to Popery, which is the reaſon that induced me to make this digreſſion.

We come now to the Reaſons of the point.

Reaſ. 1. (1) Becauſe that Chriſt does count ſuch in neer relation to himſelf, nay in a neerer relation to him, then his own naturall friends, as in *Mark* 3. 33, 34, 35. when they

they told Christ, that his mother and his brethren were without seeking for him, sayes he, *Who is my mother or my brethren? Whosoever shall hear the Word of God and keep it, the same is my brother my sister and mother.*

(2) Because if you hear the Word of God and keep what you hear, you shall persever and have the end of your faith; in *Mat.* 7. 24. sayes Christ there, *Whosoever heareth these sayings of mine and doth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended and the floods came, and the windes blew, and beat upon that house, and it fell not, for it was founded upon a rock.* So those only that hear the Word of God and practise it, shall have the end of their faith, and have their soules built upon that rock Christ Jesus, that shall never be removed. *Reas.* 2.

(3) You are blessed in practising what you hear, because thereby you may bring many others to blessednesse: in 1 *Pet.* 3. 1. sayes the Apostle there, *Wives be in subjection to your own husband, that if any obey not the word, they may without the word be won by the conversation of their wives.* *Reas.* 3.

And those men that have been won to Christ by your good example, when they come to appear before God in judgment, by seeing you they shal glorifie God in the day of their visitation, and shall blesse God that

that by your means they were brought to heaven.

Reaſ.4. (4) They that practiſe what they hear are bleſſed: Becauſe, though they may not bring others to heaven, yet they are ſure to come to heaven themſelves, in *Rev.*14.12,13. *Here is the patience of the Saints, and here are they that keep the commandements of God and the faith of Jeſus: Bleſſed are the dead that die in the Lord, they reſt from their labour, and their works follow them*: thoſe that keep the Commandements of God and the faith of Jeſus, they ſhall come themſelves to heaven though they bring no body elſe thither. Where a Goſpell life goes before, an Angels life ſhall follow after. You that lead Goſpell lives here, aſſure your ſelves that you ſhall lead Angels lives hereafter, and therefore make conſcience to do and practiſe what you hear and know.

We come now to the Application, and the Uſe that I ſhall make of it ſhall be threefold, for Lamentation, Conſolation, and Exhortation.

Uſe of Lament. (1) For Lamentation, is it ſo that they are rather bleſſed that hear and practiſ what they hear in the word, then the Virgin *Mary*? Oh then how ſhould this conſideration provoke you to Lamentation, that when you may have bleſſing upon ſuch tearms as theſe, Hear my Word and

and make conſcience to practiſe it, and you ſhall be bleſſed, yet you do reject your own mercie. Oh thou perverſe and hard hearted man or woman, that wilt not practiſe what thou heareſt, thou doſt reject thy own mercy. The Devill could not damn thee, if thou wouldeſt not damn thy ſelf. Thou Oh man that let the Word ſay what it will, thou wilt do what thou liſt, doeſt thou not ſtand in the way of thy own bleſſedneſſe, and reject thy own mercy?

And to ſet home this particular upon your hearts, give me leave to preſſe it with theſe 3 or 4 Conſiderations.

(1) Conſider, that thou that doeſt not make conſcience to practiſe what thou heareſt, thou doſt provoke the Lord to take away the Word from thee, that thou ſhalt not hear it at all: in *Amos* 8. 9. becauſe that *Iſrael* was weary of the Word of God, and of his Sabbaths, ſaying, *When will the new moon be gone, that we may ſell Corn, and the Sabbath, that we may ſet forth Wheat?* Therefore ſayes God, *I will cauſe the Sun to go down at noon, and I will darken the earth in the clear day, and I will ſend a famine in the Land, not a famine of bread, or a thirſt for water, but of hearing the Words of the* Lord. *Conſid. 1.*

God may take away the Word from you, for your not profiting under it, in *Mat.* 21. 43. *The Kingdome of God ſhall be*

taken from you and given to a Nation bringing forth the fruits thereof.

Consid. 2. (2) Consider, that thy hearing, if thou dost not practise what thou hearest, will aggravate thy damnation an other way; in *Joh.* 15. 22. sayes Christ, *If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin.* So in *Luke* 12. 47. *That servant that knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.*

πρόφασιν οὐκ ἔχουσι.

It is an observation that one hath upon the Prophesie of *Esay* from the 13. to the 24. Chapter of that Prophesie, you shall read there of many dismall denuntiations of judgment, the *burden of Babylon*, the *burden of Tyre*, the *burden of Damascus*, and of *Moab*, and of *Egypt*, and the *burden* of the *desert of the Sea*; many nations and people did the Lord command the Prophet to pronounce a burdensome Prophesie against; but amongst them all there is the burden of the *valley of vision* in the 22. Chapter, and it is observed that this is the most burdensome of them all, and the reason is, because that was a place of *vision* and knowledge, where the Word of God was dispensed, and because of their sinfulnesse and unprofitablenesse, their burden is heavier then all the rest, because it is the burden of the valley of vision.

Though

Though other men may goe to hell that live in thoſe parts of the World where the Word was never taught; and where they never heard the voice of the glad tidings of ſalvation ſounding in their ears; yet thoſe that live where the Goſpell is preached, and know and yet do not walk anſwerably, ſhall go to hell with a heavier burden, then the other ſhall doe.

(3) An other conſideration is this, that thou art void of the love of God, thou loveſt not him, nor he thee, if thou doſt not make conſcience to practiſe what thou doeſt hear; in 1 *Joh.* 2. 5. *Who ſo keepeth his Word, in him verily is the love of God perfected, and he that ſayes he loveth him and keepeth not his Commandements is a lyer, and the truth is not in him.* *Conſid.* 3.

I ſhall now ſpeak ſomething by way of Exhortation, to provoke you all in the fear of God to make conſcience to practiſe what you hear and know; and to this end conſider, that God doth look upon all your knowledge and profeſſion to be nothing worth, unleſſe you practiſe what you know and profeſſe. God looks upon all your hearing and praying, &c. as nothing, unleſſe your converſation be anſwerable to it: and is it not pity that for want of practiſe you ſhould loſe the bleſſing of all your hearing, and make *Uſe of Exhorta.*

it of no worth or eſteem in Gods account, that though thou haſt a great deal of notionall knowledge, yet he looks upon thee as an ignorant ſot, and thou that haſt heard ſo many Sermons, as if thou hadſt never heard one all thy life time? It is ſaid of the Sons of *Eli*, that they *knew not the Lord*, why they? ſurely they did know him, but becauſe they were Sons of *Belial*, and unholy and profane in their lives, therefore God did not account their knowledge and gifts to be any thing, becauſe they did not practiſe what they did know. Oh then beloved, ſhall God account thy hearing as nothing, and thy praying as nothing, becauſe thou doeſt not make conſcience to practiſe what thou doeſt hear and know?

(2) You can have no perſwaſion in your own ſoul of the love of God towards you, unleſſe you make conſcience to practiſe what you hear; in *Joh.* 14. 15. ſayes Chriſt, *If you love me keep my Commandements*; and therefore often in Scripture theſe two are put together, *Loving of God* and *keeping his Commandements.*

...ſe of ...olati-

But now by way of Conſolation, methinks I hear a poor ſoul ſay, Are they only bleſſed that hear the Word of God and keep what they hear? who then ſhall ſhall be bleſſed, for who is able to keep what he hears? I many times hear a duty com-

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